The Messenger.

"As the Truth is in Jesus."

Dr A H Strickler
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THE MESSENGER.

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Poetry.

ALL MEMBERS HAVE NOT THE SAME OFFICE.

(Romans xii. 4.)

I could not do the work the reapers did,
Or bind the golden sheaves that thickly fell;
But I could follow by the Master's side,
And watch the marred face I loved so well.
Right in my path lay many a ripened ear,
Which I would stoop and gather joyfully:
I did not know the Master placed them there—
"Handfuls of purpose" that He left for me.

I could not cast the heavy fisher net,
I had not strength or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and fast.
I pleaded for the Master's blessing where
My brethren toiled upon the wide world-sea,
Or ever that I knew, His smile so fair
Came, shedding all its radiancy on me.

I could not join the glorious soldier band,
I never heard the ringing battle-cry;
The work allotted by the Master's hand
Kept me at home while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

Oh, Master dear! the tiniest work for Thee
Finds recompense beyond our highest thought;
And feeble hands, that worked but tremblingly,
The richest colors in the fabric wrought.
We are content to take what Thou shalt give,
To work or suffer as Thy choice shall be;
Forsaking what Thy wisdom bids us leave,
Glad in the thought that we are pleasing Thee!

—*Eva Travers in London Christian.*

Communications.

For The Messenger.

A SUMMER VISIT TO WASHINGTON.

We say a summer visit, because Washington is quite a different place in mid-summer from what it is in mid-winter. Congress is adjourned, the President is up in New England, and the Capitol and President's house look lonely and forsaken. The life and gayety of the city are wanting, and those who remain go about their daily routine in a sort of languid way. Yet Washington is beautiful at all times, and richly repays the trouble of a visit in cold or heat. It is now, we think, and is destined still more to become, the finest city on this continent.

Our visit, however, was not merely for pleasure or recreation. One object was to fill an appointment in the mission church there, and another was to introduce our Japanese student, Mr. Yamanaka, who accompanied us, to the Japanese minister, and make him acquainted with some features of our government and of the capital. He was anxious to see the representatives of his country at Washington, to speak to them in his native language, and to hear from home. Besides the pleasure it afforded him, it would be a matter of interest in various ways to place himself in communication with his countrymen at our nation's capital. Then it would be educational for him to see the public buildings and study our government at Washington. We called on the Japanese minister on Monday morning, "Jushie Yoshida Kiyomari, His Imperial Japanese Majesty's Envoy Extraordinary and Minister Plenipotentiary," and were received and entertained in the most friendly manner. He manifested great interest in Mr. Yamanaka, and made many inquiries about Franklin and Marshall College where he is prosecuting his studies. At another visit we had some very interesting conversation with his private secretary, Mr. Akusawa. We can only say that our Japanese student bore himself with dignity and self-possession, and evidently made a good impression on the high officials he met. As we could not prolong our own visit we left him with some kind friends at Washington to spend the week. We regard the visit as of no little importance for him, and we feel sure that if friends out in the Church were acquainted with him they would feel that his education in our institutions has the fairest prospect of good results in his future life-work. He is very earnest, and has a deep appreciation of the future that is before him. He has serious and mature views of the mission of Christianity and of our civilization in relation to Japan. He evidently longs for the time when he can labor for his countrymen, and no doubt in looking forward the time seems long to make the preparation he needs. That preparation should be ample and thorough, and when it is fully made it will require but a short time for him to reach a position of influence where he can labor with effect. The Japanese minister assured him of this with affectionate interest. We write this to give further assurance to the friends who are assisting him, and others who may be induced to do so, that their kindness is well bestowed.

OUR MISSION.

A word yet in regard to our English mission in Washington, and we write it with no design of dictating to those who are directing its management. It is known that a lot has been purchased in the north-western part of the city for the new chapel. Having now fixed the location of the mission congregation, there is, in our judgment, only one policy to pursue. The obligation of erecting a chapel has been assumed by the Church through the action of the Synods and Classes interested in the enterprise. A portion, at least, of the necessary funds has been pledged. The sooner an arrangement is now made for the speedy erection of the chapel, the better it will be for the prospects of the mission. The little congregation cannot labor with any effect in their present location. They must necessarily begin at once to concentrate their interest in the new location. A hall for temporary use cannot well be secured in that portion of the city, because such halls are usually located in the older and more central portions. The only alternative now, it seems to us, is to build the chapel at once, otherwise time will be lost and the mission suffer. The new location is a good one. It will soon be one of the fairest portions of the city. Handsome buildings, among the rest, Senator Don Cameron's residence, are going up in the vicinity. It is the part of the city which must grow, for reasons we cannot stop now to give. Why not effect a loan at once on the faith of the pledges of the Church, and go forward with the erection of the chapel? It ought not to require more than a few months to have it ready for use. The young missionary pastor elect will find much to discourage him, much hard work to be done, great care and responsibility to weigh him down, but there can be no such thing as failure if the Church will do its duty, and do it promptly. The conditions for success are at hand. We have no doubt on that score. The question of establishing an English congregation in the nation's capital has been decided by the Church. There is no room to hesitate in regard to that question now. To think of halting now would convict the Church at large of folly in what they have already done. Hence we repeat, that the only thing to be done at present is to press forward in the work of erecting the chapel. Until that is done time and labor are lost in trying to carry forward the interest on any other line of policy. Such, at least, is our judgment. The Maryland Classis, the Superintendent, and the Missionary Council, know better than we do what can be done, and we respectfully defer to their judgment in the premises. But if the Classis will stand by the apportionments made, there ought to be no insuperable difficulty in securing the necessary funds to go forward at once. If there were differences of views at the beginning as to the propriety of starting the mission, there ought to be none now, it seems to us, after what the Church has publicly pledged and done. It is no blind or reckless venture, but a movement that cannot fail, if proper effort is put forth. But postponement and delay may imperil the whole interest. Let the energetic young missionary, supported by those who control and direct affairs, set himself to have the chapel erected before the frosts of autumn, or at farthest before the first snows of winter, and that accomplished there will be no further danger. We beg pardon of all the authorities concerned if what we have written may seem to be in any way intermeddling in their affairs. It is not so designed, but simply to give an emphatic opinion. If it is not sound let it pass away on the summer breezes. We have simply said our say.

T. G. A.

For The Messenger.

REPORT OF THE STATE OF RELIGION IN MARYLAND CLASSIS.

The Committee on the State of Religion, having examined the parochial reports placed in their hands, would respectfully present the following report:

It would be very ungrateful not to perceive and acknowledge the manifold indications which these reports present of a condition of prosperity within our bounds as a Classis. Whilst nothing appears to mark the past year as one of extraordinary progress, in any respect, there is much to encourage the belief that the Maryland Classis of the Reformed Church has not only been maintaining that degree of activity and usefulness which has marked its history heretofore, but has also been giving evidence, in some respect, of considerable improvement and advancement. In the absence of any great conspicuous triumphs, for the cause of Christ and His Church, within our bounds, we ought to be all the more attentive to consider, for our encouragement and hope, those more ordinary, less noticeable but equally important, evidences of God's blessing upon our work, of which the past year's experience afforded us no scanty supply.

It is something to be very thankful for, that the lives and almost without exception, the health and strength of the pastors laboring within the bounds of this Classis, have been preserved to them, during the past year, by the goodness and mercy of God. They have been able to stand at their respective posts, almost without interruption, to carry forward their appointed work; in some instances, to undertake and to endure, exceptionally large amount of toil. We would fain believe that much patient and self-denying work has been done among us for the Lord; works which we may confidently expect that God will bless; of which although no immediate result should be apparent, good fruit may come long time hereafter. To have had health and strength to do such work; to have been able to stand at the post of duty, and to continue in one's work cheerfully and hopefully, even under discouragement (as some of the brethren have done); and to have come out of the year with our ranks unbroken by any sorrowful visitation of death; this is without doubt, to have experienced, in no small measure, the goodness and loving-kindness of God. If we turn to the charges and congregations of which this Classis is composed, and consider what their circumstances and experiences have been during the past year, we find like reason for thankfulness. It has been a year of loss, of bereavement, of affliction of manifold kinds, but many of our beloved people, many who were active and useful in the congregations, have been removed by death, and are in their places in the Church on earth no more. But, in the midst of all loss, sorrow and suffering, the loving-kindness of the Lord has never failed. He has manifested Himself, as a strong, helping, delivering, comforting God. He has made good His word, "The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed." He has been among us as the God of Peace. The reports speak very unanimously, of the peace, harmony and good will that prevail among our people. All signs seem to indicate that, with the remaining portion of our beloved Church, we as a Classis, have entered upon such a period of internal tranquility and peace as may be expected, under the blessing of God, to prove favorable in the highest degree to a quiet and regular development and growth in grace. May He who is the author of peace and lover of concord, preserve, confirm and increase unto us these good dispositions; and may He give us wisdom to improve the opportunity thus graciously afforded us of making increase in all that pertains to the new spiritual life in Jesus Christ.

It deserves to be mentioned, that nearly all the reports speak of the kindly relation existing between pastor and people. This of itself is a great cause for encouragement and hope, seeing that such a relation of mutual confidence and kindliness is the necessary condition of so much that needs to be accomplished by a pastor for his people. It is our lot to labor among a people, kind-hearted, well-disposed, inferior to none in willingness to be instructed and guided, and strong in their affections and attachments. There is in this Classis a perceptible tendency toward stability in the matter of pastoral relations, which, we think, may suitably be interpreted as an omen of good. One of the members of this Classis is the faithful and honored pastor of a people, his first and only charge, whom he has now served for nearly thirty years. And but a few years have passed since another pastorate came to its close within our bounds, almost ten years longer in its duration. This speaks well for the good and kindly disposition of our people; and the establishment of such an influential fatherly relation on the part of a pastor to his flock as is natural under these circumstances, can hardly fail to be a powerful means of promoting their spiritual welfare. It is a favorable indication also, that our people, notwithstanding much in their surroundings, tending to divert and distract them, continue, in the main firm and steadfast in their attachment to those ancient, well-tried, and spiritual methods of developing Christian life and character which have been characteristic of the Reformed Church from the time of the Reformation. Considering what the disposition and attitude of our people have been in the past, and now are, they must be acknowledged to be a people of noble capabilities, and to afford to those who have charge of their spiritual interests exceptionally favorable opportunities for the development of a type of religion, large, charitable, tolerant, catholic.

There has been within the past year, a not inconsiderable increase in the communicant membership of the charges belonging to the Classis. We read of the organization, in several instances, of new congregations. Some reports tell us of the final extinction, within the past year, of debts of ancient standing, and which had long been a hindrance to the pastors and the congregations in the carrying forward of their work. The pastors generally report their congregations to be in a healthy condition; some are permitted to report the state of their charges to be better at this time, than at any time hitherto. One case in particular may be mentioned in which there has been the most rapid recuperation from evils which at one time seemed to threaten the very existence of the congregation; a recuperation which reveals such a degree of vitality and persistence in a once established congregation as affords us good ground of encouragement. Another case is brought to our attention by the last year's reports, in which there has been a remarkable, rapid, and vigorous growth of a recently organized congregation, showing what may be wrought by moving at the right juncture with boldness combined with prudence.

It appears also from the reports that the pastors the past year have witnessed considerable activity, in some of the congregations, in the matter of forming organizations for missionary and other benevolent objects, as well as in some instances, for local and congregational purposes. As far as such societies have been organized the results appear to have been in the highest degree satisfactory. Whenever the opportunity has been given them, the people seem to have manifested a willingness to unite cordially for such organized work. The manifold advantages of such associations are so obvious, and the organization of them has been so frequently and so earnestly asked for by the Synod and by the Classis, that there would seem to be no question as to the good policy of pressing vigorously forward the work thus begun. At least it is evident that, if our missionary and benevolent work is to thrive and prosper, some system, of whatever kind, ought to be adopted and perseveringly carried out in the congregations.

It is mainly upon this point, as far as the Committee are able to see, that we fall short as a Classis. It is found that the missionary enterprises which the Classis from time to time proposes to itself, and in which it must necessarily be engaged, if it is to maintain its right to exist as an organization for the advancement of the kingdom of Jesus Christ, are very much hindered for want of being properly supported by a suitable liberality on the part of the congregations from whom the means to carry on such work must come. The plans which we form for the extension of our Redeemer's kingdom, though by no means extravagant, though indeed not at all commensurate with our ability, are found repeatedly to fail for want of that unanimous and generous support which they deserve and ought to receive. This oft-repeated and mortifying failure of our plans we would attribute, not surely to lack of piety and devotion on the part of our people, but rather in good measure to a lack of that unanimity of action without which no organized body can succeed in accomplishing its objects, to a want of good management in the development of the really fine capabilities of the people under our care. We believe that our affairs would be very greatly improved, *in this respect, by* the sincere desire and endeavor on the part of pastors to make every action of the Classis a general and unanimous action; by an intelligent, painstaking and constant effort to keep the people well informed as to the good works in which the Classis expects them to take part; by the observance of regularity, order and system in the part of congregational works, so that it shall be performed, not spasmodically by a single effort at the close of the year, but by continuous activity all the year round.

Above all, in order that our work for the cause of Christ may be lifted up out of the narrowness and scantiness in which it has long lain, that it may be filled with a larger measure of His Spirit, to whom we belong and whom we endeavor to serve. Which blessed gift may God graciously grant to us, and to our people for the sake of Jesus Christ His Son. Respectfully submitted,

J. S. Kieffer, *Chairman.*

DECEASE OF A PHILANTHROPIST.

Hon. Jos. R. Chandler, one of Philadelphia's most distinguished citizens, died in this city on the 10th inst., in the 88th year of his age. Mr. Chandler's career was a long and honorable one. As an educator and a journalist, he acquired great reputation. For many years he was Editor and proprietor of the *United States Gazette*, merged into the *North American* in 1847. He was at one time a member of Congress, and afterwards United States Minister to Naples. But it was as a Christian philanthropist that he was more especially distinguished. He was sincerely devoted to the reform of State convicts, and the prevention of crime.

In this work of charity his visits to the County Prison and State Penitentiary averaged six hundred every year. He was for a long period Vice Presdent of the Society for Alleviating the Miseries of Public Prisons, and was a member of the Editorial Board, charged with the care of its journals, papers and annual reports.

The Society sent him as its delegate to the London International Congress of 1872, of which, in spite of his age, he was an active and influential member. While in Europe he visited, by authority from the Society, penal institutions in Great Britain and on the Continent, and on his return published a valuable report, filled with sound criticisms on the discussions of the congress, and on observed facts in prison and reformatory discipline and management.

Family Reading.

A SOUL'S CRY.

Ah, gracious Father, in the wide expanse
Of Thy great love forgive that on the air
I chanced to breathe forth bitter thoughts in prayer!
Forged through my fetters by rude circumstance,
Ne'er bride more gaily will her jewels wear
Than I my bonds if Thou hast set them there,
And all is of Thy will and naught of chance.

If I have lightly held Thy least command
Thou know'st who hear'st my foes, with one accord,
"Sin is an abomination to the Lord,
And ill and error journey hand in hand."
Their barbed arrows pierce my sick soul through,
"Forgive them, for they know not what they do,"
Dies on my lips. Fain would I understand—
If I have grieved Thee, Lord—my grave offense,
That Life from my parched lips withholds her wine
To fill o'erbrimming other cups than mine.
Thy feet these tears shall bathe in penitence,
But show me, Father, why Thou dost contend;
No breath will I in weak complaining spend,
But thrust mine error with a strong hand hence.

* * * * * *

Child of my love, those plaintive accents cease.
I know how truly thou hast loved My law,
The image of Mine Own long since I saw
Close treasured in thy breast. Thou seek'st release
From the dull woe that cumbereth thy prayer;
Wouldst thou resign what whom I honor wear—
The badge of suffering, My pledge of peace?

Thee I have given Mine angels charge concerning;
Thou dost not tread thine upland way alone,
Nor shalt thou dash thy foot against a stone;
They bear thee up, faint one, no step discerning;
Though sense grow dim the spirit's vision clears;
None ever missed his Father's house through tears,
For its calm shelter still supremely yearning.

Up rugged steeps thou followest thy Chief
And sufferest stripes another's fault hath earned:
Hast thou forgot how once thy spirit burned
To press the footsteps of this Man of Grief?
Companion-chosen of the Sorrow-learned,
Endure, thine eyes upon the hilltops turned;
Joy cometh with the morning past belief.

—*Christian Union.*

NARROW LIVES.

BY MRS. MARGARET E. SANGSTER.

The trouble is that many of us, some in our little retired nooks, and some on our hill-tops of social advantage, are willing and contented to live narrow lives. Selfishness is invariably narrow, and nothing is so subtle as selfishness. The home duties of a wife and mother are her first and nearest duties. They rightly take precedence of others. But there are wives and mothers, in all our towns and villages, who are making the daily mistake of so absorbing and concentrating their entire energy in the kitchen and the nursery that they have neither time nor strength left for anything else. Unconsciously they are growing narrow. They are bringing everything in life to the rigid rule of an inelastic custom. They test their own and their neighbors' conduct by an arbitrary code, which is good of its kind, but which is not susceptible of the least modification, because their point of view has not varied a hand-breadth in years. Many excellent mothers fail of touching their children's lives, at the critical moment when youth approaches maturity, from this reason. Their very fidelity to their children's comfort, health, and well-being, has prevented their keeping pace, as mothers should, with the mental and spiritual developments going on in their homes. Sons and daughters turn away from the love that has sheltered and brooded over them always, and seek other counsellors, sometimes unsafe and unprincipled ones, because the narrowness of the mother repels them.

It seems to me that there is nothing on earth much more beautiful, attractive, and inspiring, than the picture presented to us by some dear feeble woman, unable to enter with great zeal into the details of any labor, but able to help and cheer those who are bearing the burden, by her sympathy, intelligence, and love. How much the Church owes to those older members who can seldom be present in their pews, or going to the communion table, yet who love her solemnities, and pray for her progress. These keep in mind her missionaries and her ministers. These take time to name her wants before God, and plead, with faith unfaltering, for His Spirit to abide in her temples. These, with enthusiasm kindled at the Divine altar, never despair of the prodigal in the far-away land, but anticipate the hour when he shall return to his father's house.

It is a narrow life you are living, friend, if in it you care only for your own profit, pleasure, and enrichment. If you cannot put yourself aside for one who sits in the gloom of bereavement, or the stern pressure of pain, with compassion and consolation, you are narrowing your own power of sympathy. If you cannot deny yourself an hour's ease at your own fire, a bit of ornament or luxury in your dress, or a little rest in the morning or the night, for love's sake, you are dwarfing your soul's growth in Christ-like gentleness.

Some of us have known girls, beautiful, noble, and generous, dowered with wondrous charms of mind and person, and we have seen them entering womanhood, as we might have watched a queen at her coronation. They have gone on a few years, the admired and beloved treasure of their own kindred, or the idolized wives of men worthy of them. But, alas for the unfilled promise of the imperial blossoming! These commonplace, vain, and capricious women should not have been the ripened fruit of buds and bloom so fair. It is idle to charge the change upon lack of health, or home care. or any superficial cause. The trouble is deeper. Nobody stands still in this world. Those who do not advance, retrograde; and the brilliant, fascinating, and elegant girl of twenty, unless she lead a narrow, selfish, and too introspective life, should not remain stationary. She should become the gracious, dignified, and lovable woman of forty; the saintly, pure, and almost heavenly woman of sixty.

BY THE WAYSIDE.

Two aged men entered a street-car a few days ago, in a neighboring city. One of them, who was paralyzed, said in reply to a question of the other as to his welfare, "I have a very large interest in the next world." When asked, "How are you off for this world?" he answered pleasantly that he had enough to meet his wants while he lived, and then he added, "But I have a very large interest in the next world." The conversation attracted the attention of other passengers, and one of them who narrated it said that those words kept ringing in his ears all the rest of the day. He could not get rid of the deep impression made by the singular earnestness and happiness of the old disciple.

Surely this is the beauty of old age, its joy and blesssedness, the calm assurance of a portion beyond this life in "the inheritance of the saints in light."

Little, too, did the veteran thing of the power of his reiterated sentence upon the hearts of fellow-travelers, who did not even know his name. Yet these wayside utterances of warm-hearted Christians are often the most eloquent lay-preachers, both to unconverted people and to believers who happen to overhear them. Our unconscious influences are frequently the best or the worst that we exert.

But the best of all is when the pilgrim life draws near its close, and when the staff and sandals are so soon to be laid aside, to feel that our best and largest "interests are in the next world." That treasure grows at more than compound interest. Its value increases as the vision of it widens like the firmament. These riches cannot "take to themselves wings, and fly away." It is a life interest for eternity, and faith only asserts its own divine prerogative, "while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal."—*Baptist Weekly.*

I BLOT OUT A DAY.

I keep on a desk before me a calendar of the year, with the day of each week by numerals. When the day is passed I draw my pen across a figure or figures representing a day. It is gone, and I blot it out. So far as the column of numerals is concerned, I can do so.

But I am startled by the words, "I blot out a day." A day is a wheel in the great machinery of life,—a link in the chain of my probation. It is as truly a part of vital and essential being as a year or a century. The day is given me. Will it vanish at my bidding? I did not originate it; I only received it. I have no more power to blot it out than to bring it in.

It was a gift. How should I treat the giver if I could and would blot it out? It came as a proof of the love of the Giver. To many that day came not. It was on its way, but the chain broke. But divine kindness would not allow me to be a loser. Shall I not honor the Giver?

A day of sadness perhaps! Blot it out for that reason? If my sins made the sadness of the day, then let the day stand—a memento of and reminder of my folly. That day is worth saving that brings such a voice of reproof. Perhaps the day was sad under divine discipline. Surely, then, it ought to stand lest, blotting it out, offence be given to Him who afflicts "for our profit that we might be partakers of His holiness."

A day of gladness, perhaps—the sky bright, the air balmy, joy in friends and all worldly comfort—above all, joy in the Lord and gladness in His salvation. Shall I mar such a beautiful picture? Shall I blot out such a day? As I erase the figure with a pen shall I drop it out of my mind as if there had never been such a day? Is this the kind return?

A day! That day just erased from my calendar, how much could have been accomplished in it! What a noble river of holy emotions might have rolled through my soul in that one day?—what fervor of love, ardor in prayer, and workings of heaven unto the soul!

There hangs my calendar. I cannot blot out much longer. The last day of the year is at hand. The symbols of what remains may be erased by my driving pen; but these links of life—these waymarks of the path to eternity, these gifts of God, these opportunities of usefulness,—my gratitude shall welcome them, my love and zeal carry out their great design. They shall aid in the grand result, that my name shall not be blotted out of the Book of Life.—*Ex.*

REDEEMED SINNERS.

"Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people." What then was his object? To redeem us, to buy us back from bondage, to save us by the payment of a ransom price, not only from the punishment of sin, but from its power, from its love, from its pollution, from its foul and hideous embrace, no less than from its sword and from its chains. It was to set us free from sin itself that Christ redeemed us; not from some sin, but from all sin; not that we should still remain, or afterwards fall back under the dominion of the very tyrant from whose power he redeemed us; not that we should merely exchange one hard master for another, or for many;—no, he "gave himself for us," he laid down his life for us, he died upon the cross for us, "that he might redeem us from all iniquity."

Nor was this deliverance from sin as well as punishment intended merely for our advantage, but for his. He had an end to accomplish for himself. He died to purify us, not merely that we might be pure and therefore happy, but also to purify a people for himself; a posession of his own, a Church, a body of which he should be the Head, a kingdom of which he should be the Sovereign. Over none but a purified and holy kingdom could he condescend to reign. Of none but a purified and holy body could he be the Head. Justification would have done but half the work for which Christ died; his end would not have been accomplished if he had not redeemed us from iniquity as well as condemnation, if he had not purified a people for himself, for his own use and his own honor; a people in their measure like himself, his own exclusively, his own forever, his inalienable right, his indefeasible possession, his "peculiar people."—*T. A. Alexander.*

A SHORT AND RAPID COURSE TO RUN.

A youth, about fifteen years of age, whose name was James, was employed in a shop. He was faithful at first, and his employer liked him very much, and treated him with great confidence. One day he stepped into the shop of a young man whose acquaintance he had formed. He was offered a glass of wine. He hesitated, but finally yielded and drank it. On the following day this young man called in at the shop where James was employed, and his employer not being in at the time, James thought that he must return the kindness of his young friend on the previous day, and accordingly he treated him to a glass of wine. This was the leading step in his downward career. But after drawing the liquor he did not close the stop-cock securely, and it was left running a little. As his employer passed through the shop he discovered it. "Have you been at this barrel, James?" he asked. The youth hesitated, as if there was a struggle between right and wrong, but finally replied, "No, sir." Here in seeking to hide the first, he took a second wrong step. His employer looked as if he doubted it, but said no more. The next day the young man came in again, and said to the owner of the shop, "Will you sell me a barrel of wine, such as James gave me yesterday?" The gentleman gave a searching look at James, who felt almost ready to sink into the earth. He took the first opportunity to see the young man, and asked him to tell his employer that he drew the wine himself. Here was another wrong step. The young man promised to do so if he would treat him to an oyster supper. James agreed. Both parties fulfilled the agreement. But James had no money of his own, and hence he took some from the drawer in the shop to pay for the supper. Here was another wrong step. After the oyster supper he was invited to gamble. At first he declined, but then, thinking he might make as much money as he had taken from his employer, and thus be able to replace it, he yielded. He played and lost. But supposing he might win, he continued to take money from the shop until it was missed. Seeing that he was likely to be detected, he resolved one night that he would take about forty pounds that were in the desk, and endeavor to win enough to replace all he had taken from his employer. At midnight he arose. He entered the shop, took the forty pounds, and went to the gambling-house, where he lost the whole. Now he was desperate. What could he do? He did this. Knowing that his employer had money in a certain bank, he forged a check in his name. He hastened to the bank and presented it. It was discovered to be a forgery. He was taken up and sent to the penitentiary. Thus, from the time of his taking that first wrong step, evil rapidly succeeded evil, until he was plunged low in disgrace and ruin.

Dear young friends, never try to conceal your faults by lying—

"For liars we can never trust,
Though they should speak the thing that's true;
And he that does one fault at first,
And lies to hide it, makes it two."

Hasten to repair the wrong, by confessing your faults to God and man. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall find mercy." (Prov. xxviii. 13).—*Lutheran.*

CONCERNING WASTE OF LIFE.

No man should do more work of muscle or of brain in a day than he can perfectly recover from the fatigue of in a good night's rest. Up to that point, exercise is good; beyond, are waste of life, exhaustion and decay. When hunger calls for food, and fatigue demands rest, we are in the natural order, and keep the balance of life. When we take stimulants, to spur our jaded nerves or excite an appetite, we are wasting life. There are wrong and mischief in all waste of life. A man should live so as to keep himself at his best, and with a true economy. To eat more food than is needful is worse policy than tossing money into the sea. It is a waste of labor and a waste of life.

UNHEEDED PSALMS.

God hath His solitudes unpeopled yet,
Save by the peaceful life of bird and flower,
Where, since the world's foundation, He hath yet
The hiding of His power.

Year after year His rains make fresh and green
Lone wastes of prairie, where, as daylight goes,
Legions of bright-hued blossoms all unseen
Their carven petals close.

Year after year unnumbered frosty leaves
Expand and darken to their perfect prime;
Each smallest growth its destiny achieves
In His appointed time.

Amid the strong recesses of the hills,
Fixed by His word, immutable and calm,
The murmuring river all the silence fills
With its unheeded psalm.

From deep to deep the floods lift up their voice,
Because His hand hath measured them of old;
The far outgoings of the morn rejoice
His wonders to unfold.

The smallest cloudlet wrecked in distant storms,
That wanders homeless through the summer skies,
Is reckoned in His purposes, and forms
One of His argosies.

Where the perpetual mountains patient wait,
Girded with purity, before His throne,
Keeping from age to age inviolate
Their everlasting crown—

Where the long-gathering waves of ocean break
With ceaseless music o'er untrodden sands,
From isles that day by day in silence wake,
From earth's remotest lands—

The anthem of His name shall uttered be;
All works created on His name shall call,
And laud and bless His holy name, for He
Hath pleasure in them all.

—*Sunday Magazine.*

SWEETNESS OF SPIRIT.

We have known young ladies whose presence was always made apparent by the pervasion of the atmosphere with a subtle perfume. Whether Lubin did it or not, we never knew; but the room always seemed fragrant just from their being in it; as if rare flowers had been breathing their delicate odors there. We think all of our readers will agree with us that there are some Christian men who somehow carry, in a like manner, the charm of an attractive atmosphere with them. It is a pleasure just to look at them. Even when one differs in judgment with them as far as the poles are asunder, one is none the less drawn toward and fascinated by them. There is such sweetness in their spirit, such gracious gentleness in their manner, such kind catholicity, such frankness, such thorough self-respect on the one hand, on the other hand, such perfect regard for the judgment of others that one cannot help loving them, however conscience may compel conclusions, on matters of mutual consequence, unlike those which they have regarded.

These are not weak men, either. What people like in them is not that, with the everlasting unvaryingness of a mirror, they reflect back the thought which is presented to them, and so are always at agreement with others. Sometimes one is even more drawn to them when they are in opposition, because they are so true and just that their aspect carries with it all the refreshment of variety with none of the friction of hostility.

Natural temper has something to do with this. God gives a great gift to a man when He gives him a sunny disposition, a candid spirit, and the instinct of fairness in controversy. It is exceptionally hard for some men to be just. They are jealous, suspicious and morose in their natural trend. It is hard for them to believe good of others. It is easy for them always to put the worst construction upon matters. It sometimes seems as if it were almost more than grace itself can do to transform their tempers so that they will be just toward any man against whom they have been led to have a prejudice.—*Congregationalist.*

The wealth of heaven never perishes, never departs, never ceases, never brings with it care or envy or blame, destroys not the body, corrupts not the soul, is without ill-will, heaps not up malice; all which things attend on earthly wealth. That honor lifts not men into folly, doth not make them puffed up, never ceases nor is dimmed. Again, the rest and delight of heaven endureth continually; ever being immovable and immortal, one cannot find its end or limit. Nothing which comes to an end is much to be desired; whatever ceases, and to-day is and to-morrow is not, though it be very great, yet it seems little and contemptible. Then let us not cling to fleeting things which slip away and depart, but to those which are enduring and immovable.—*Chrysostem.*

Useful Hints and Recipes.

Buttermilk is excellent for cleaning sponges. Steep the sponge in the milk for some hours, then squeeze it out and wash it in cold water. Lemon juice is also good.

It is disgraceful to shirk necessary labor, but soft, white hands are a comfortable thing for a wife and mother, or any other woman to possess. Try a few drops of ammonia in the basin of water with which you wash your hands after the day's housework is done. It has a softening and cleansing effect. Powdered borax is also excellent. Glycerine is the thing to use upon chapped hands and the cracks at the finger ends.

In working button-hole boquets or arranging flowers, such as roses, camelias, etc., for the hair, cut the stems off at right angles and immediately apply hot wax to the end of the stalk, then wrap in tin foil. The prettiest button-hole boquets are the most simple; a geranium leaf or two as a background with either a tuberose, a rosebud, two or three pansies or some small flower; a sprig of mignonette is a very pretty addition.

Stale Bread.—A nice way to use stale bread is to fry it, simply dipping it in cold water before putting it in the buttered frying-pan. It will brown nicely, and is liked by many as well as if dipped in beaten eggs. The latter makes a nice change in the bill of fare. I often make a good short-cake and spread with stewed apple sauce, cranberry sauce, or some kind of canned fruit. Serve with sauce or sweetened cream.

To Keep Eggs.—A subscriber writes: "Eggs may be kept good for an indefinite period by the following method: Put them in an open-work basket or colander and immerse them for a moment in boiling water; let them stay just long enough to form a film on the inside of the shell; this excludes the air. Then place them in some convenient vessel small end down and set them in the coolest part of the cellar, where they will keep till wanted for use. This method we have used successfully for years."

Rock Cream.—Boil a teacupful of the best rice till quite soft, in new milk sweetened with powdered loaf sugar, and pile it upon a dish; lay on it in different places, square lumps of either currant jelly or preserved fruit of any kind; beat up the whites of five eggs to a stiff froth, with a little powdered sugar, and flavor with either orange-flower water or vanilla; add to this, when beaten very stiff, about a teaspoonful of rich cream, and drop it over the rice, giving it the form of a rock of snow. This will be found to be a very ornamental as well as delicious dish for a supper-table.

Miscellaneous.

THE GOLDEN MILE-STONE.

Leafless are the trees; their purple branches
Spread themselves abroad, like reefs of coral
Rising silent
In the Red Sea of the winter sunset.

From the hundred chimneys of the village,
Like the Afreet in the Arabian story,
Smoky columns
Tower aloft into the air of amber.

At the window winks the flickering fire-light;
Here and there the lamps of evening glimmer,
Social watch-fires,
Answering one another through the darkness.

On the hearth the lighted logs are glowing,
And, like Ariel in the cloven pine-tree,
For its freedom
Groans and sighs the air imprisoned in them.

By the fireside there are old men seated,
Seeing ruined cities in the ashes,
Asking sadly
Of the Past what it can ne'er restore them.

By the fireside there are youthful dreamers,
Building castles fair with stately stairways,
Asking blindly
Of the Future what it cannot give them.

By the fireside tragidies are acted
In whose scenes appear two actors only,
Wife and husband,
And above them God, the sole spectator.

By the fireside there are peace and comfort,
Wives and children with fair, thoughtful faces
Waiting, watching
For a well-known footstep in the passage.

Each man's chimney is his Golden Mile-stone,—
Is the central point from which he measures
Every distance
Through the gateways of the world around him.

In his farthest wanderings, still he sees it;
Hears the talking flame, the answering night-wind,
As he hears them
When he sat with those who were, but are not.

Happy he whom neither wealth nor fashion,
Nor the march of the encroaching city,
Drives an exile
From the hearth of his ancestral homestead!

We may build more splendid habitations,
Fill our rooms with paintings and with sculptures,
But we cannot
Buy with gold the old associations.

—*Longfellow.*

A POMPEIIAN HOUSE.

At the celebration of the 18th centennial since the destruction of Pompeii, last year, the excavation of an unexplored house was commenced. Three skeletons were taken out at the time, and the house, the excavation of which has been continued, has proved to be the largest and most interesting yet opened. It is called the "Casa del Centenario," and is thus described:

"It occupies the entire space between three streets, and most likely a fourth, which has yet to be excavated. The vestibule is elegantly decorated, and its mosaic pavement ornamented with the figure of a dolphin pursued by a sea-horse. In the first atrium, the walls of which are adorned with small theatrical scenes, the pavement is sunk and broken, as if by an earthquake, and there is a large hole through which one sees the cellar. The second atrium is very spacious, with a handsome peristyle, the columns—white and red stucco—being twenty-six in number. In the centre is a large marble basin, within the edge of which runs a narrow step. On the pedestal at one side was found the statuette of the Faun lately described. The most interesting place in the house is an inner court or room, on one side of which is the niche, with tiny marble steps, often to be seen in Pompeiian houses. The frescoes on the walls are very beautiful. Close to the floor runs a wreath of leaves about a quarter of a yard wide, with alternately a lizard and a stork. Above it, about a yard distant, droop, as if from over a wall, large branches of vine or ivy and broad leaves like those of the tiger-lily; all very freely, naturally and gracefully drawn. At each corner of the room a bird clings to one of these branches. Then comes a space—bordered at the top by another row of leaves—in which is represented a whole aquarium, as if the room were lined with tanks. There are different sorts of shells and aquatic plants lying at the bottom of the water, and swimming in or on it all kinds of fish, jelly-fish, sepias, ducks and swans, admirably sketched with a light yet firm touch. The ripples made by the swimming ducks are indicated, and one duck is just flying into the water with a splash. On each side of the niche this amusing aquarium is enlivened by a special incident. To the left a large octopus has caught a monstrous murœna (lamprey)—which turns round to bite—in its tentacles; to the right a fine lobster has pierced another murœna through and through with its long, hard feelers or horns. These creatures are painted in the natural colors very truthfully. On the left wall of the room, above the fishes, are two sphinxes supporting on their heads square marble vases, on the brim of each of which sits a dove. Behind the niche, and on the left side of the room, runs a little gallery with a corridor underneath, lighted by small square holes in the border of hanging branches. The wall of this gallery behind the niche is decorated with a woodland landscape, in which, on one side, is represented a bull running frantically away, with a lion clinging to its haunches; on the other, a horse lying struggling on its back, attacked by a leopard; all nearly the size of life. On each side of the doorway is painted respectively a graceful doe and a bear. The other rooms are also very beautiful; one with a specially elegant design on a black ground; in another a small fresco representing a man pouring wine out of an amphora into a large vessel. The bath-rooms are large and elegant, the cold bath spacious and of marble. In one room a corner is dedicated to the *lares* and *penates*, and in the fresco decoration, among the usual serpents, &c., I noticed the singular figure of a Bacchus or bacchante, entirely clothed with large grapes. In one of the mosaic pavements is a head of Medusa, the colors very bright and well preserved. As some of the rooms are only excavated to within two or three feet from the floor, it is possible that many valuable ornaments or statuettes may yet be found, as everything indicates that this splendid house belonged to some rich citizen."

WHAT THEY KNEW FOUR THOUSAND YEARS AGO.

From one of these books, compiled after the manner of our modern cyclopædias, and the compilation of which is shown to have been made more than 2,000 B. C., it has been ascertained what has long been supposed, that Chaldea was the parent land of astronomy; for it is found, from this compilation and from other bricks, that the Babylonians catalogued the stars, and distinguished and named the constellations; that they arranged the twelve constellations that form our present zodiac to show the course of the sun's path in the heavens; divided time into weeks, months and years; that they divided the week, as we now have it, into seven days, six being days of labor and the seventh a day of rest, to which they gave a name from which we have derived our word "Sabbath," and which day, as a day of rest from all labor of every land, they observed as rigorously as the Jew or the Puritan. The motion of the heavenly bodies and the phenomena of the weather were noted down, and a connection, as I have before stated, detected, as M. de Perville claims to have discovered, between the weather and the changes of the moon. They invented the sun-dial to mark the movement of the heavenly bodies, the water-clock to measure time, and they speak in this work of the spots on the sun, a fact that could only have been known by the aid of the telescopes, which it is supposed they possessed, from observations that they have noted down of the rising of Venus and the fact that Layard found a crystal lens in the discoveries of Nineveh. The "bricks" contain an account of the Deluge, substantially the same as the narrative in the Bible, except that the names are different. They disclose that houses and land were then sold, leased and mortgaged, that money was loaned at interest, and that the market gardeners, to use an American phrase, "worked on shares;" that the farmer when plowing with his oxen, beguiled his labor with short and homely songs, two of which have been found; and, to connect this very remote civilization with the usages of to-day, I may, in conclusion, refer to one of the bricks in this library, in form a notice, which is to the effect that visitors are requested to give the librarian the number of the book they wish to consult, and that it will be brought to them; at the perusal of which one is disposed to fall back upon the exclamation of Solomon, that there is nothing new under the sun.—*Chief Justice Daly, in Popular Science Monthly.*

THE GREAT LURAY CAVERNS.

Dr. F. P. MacLean, of Washington, gave the Maryland Academy of Sciences the other day an interesting sketch of his researches in the Luray caves of Page County, Virginia. There are evidences of three ancient openings through which water once flowed, carrying along mud, stone and other debris, and in some of the rooms this deposit reaches nearly to the roof, being some several feet in thickness. Of these three discovered openings but one has been made accessible, and this one was unknown to the inhabitants of the vicinity until last year, although, as was plainly shown, the cave has been in some parts completely smoked over by fire, the deposit of soot being very thick. The removal of large patches of the stalagmites from the floor, to make it smooth and more easily used, show something more than accident; while the recent deposit upon the fractured rocks shows that a long period of time has elapsed, perhaps of hundreds of years, since voices echoed through the now silent halls. Who these beings were, whether Norsemen or Redmen, remains yet to be proved by scientific research. Many bones and deposits have been brought to light; and one skeleton, that of a middle-aged male person, may throw much light on the subject. The skull of this specimen will be examined and compared at the Smithsonian Institution, and the results will be watched with much interest. Deposits of excrement containing animal bones, which occur in large quantities, were also exhibited, showing the multitudes of animals which at one time roamed in this immense subterranean cavity. The cave abounds in singular and interesting objects deposited from the dripping waters—stalagmites and stalactites of great size and variety. One, the Empress column, is a pure white mass of alabaster seventy feet high, reaching from the floor nearly to the roof. Another pendent formation, nearly equal to the former in length, vibrates for a minute upon being struck, and one of the rooms, termed the cathedral, has a series of twenty slender columns, which sound part of a scale on being struck successively. This is called the organ. A great deal of work yet remains for the adventurer and the scientist, and no one can determine the actual extent of these investigations.

Selections.

He who saves in little things can be liberal in great ones.

What can be a stronger motive to a firm trust and reliance on the mercies of our Maker, than the giving us His Son to suffer for us?

Let us be sure that our delight excludes not the presence of God; we may please ourselves so long as we do not displease Him.—*Thomas Adams.*

The self-emptied soul drinks in God's message of free grace, as eagerly and as sweetly as the thirsty traveler drinks in water: it is "as cold water to a thirsty soul."

Make a journey every day to three mountains. Go to Sinai, and see your sins; go to Calvary, and behold the Lamb of God; go to Zion, and view the heavenly city.

Zinzendorf owed much of his religious fervor to the casual sight of a picture of the crucifixion, with this inscription at the bottom: "All this for thee, how much for me?"

One by one thy duties wait thee;
Let thy whole strength go to each;
Let no future dreams elate thee;
Learn thou first what these can teach.
—*Adelaide A. Proctor.*

"The Church in the world," says a recent writer, "is like a ship on the ocean. The ship is safe enough in the ocean, so long as the ocean is not in the ship. The Church is safe enough in the world so long as the world is not in the Church."

Take up, therefore, thy Cross and follow Jesus, and thou shalt go into life everlasting. He went before, bearing His cross, and died for thee on the Cross, that thou mayest also bear thy cross, and desire to die on the Cross with Him.—*Thomas a Kempis.*

Science and Art.

M. Meissonier is reported to be engaged on two immense pictures of Paris, one of which will represent the city during the war-time of '71, while the other will have the more peaceful aspect of '78. They are said to be ordered by an American gentleman and for them $200,000 will be paid.

Professor Morse, of the University of Tokio, has just issued, in the *Science Memoirs* of the institution, a most elaborate and exhaustive treatise upon the prehistoric "Shell Mounds of Omori," in which he shows conclusively the existence of cannibal practices in ancient times among the inhabitants of these mounds.

The Government of New South Wales has commissioned the Italian sculptor Fantasia, who exhibited with great success at the Sydney Exhibition, to execute for the public offices of that city statues of the Queen, the Prince of Wales, and the Genius of Australia, the latter being an original idea of the sculptor.

The plan for utilizing Genesee Falls is really being carried out. The power is to be controlled by letting the water fall into perpendicular cylinders in such a manner as to compress air with tremendous force; and this air is to be conducted in pipes to various points for use in running machinery. The first novel application of the power will be to the propulsion of street cars. If the scheme proves successful, Niagara will be tried.

In the office of the Supervising Architect of the Treasury, at Washington, is a miniature model of the group of statuary which is to surmount the Ninth street front of the new Post Office in this city. The group represents Law, a mailed figure of a female with drapery training from a coronet on her head, and holding aloft with her hands a tablet to represent the ancient custom of inscribing the laws on tablets of stone. On her right, seated on a capital surmounting a frustrum of a column, is a male figure, the right arm resting on a Roman shield, and holding in the same hand a Roman short sword; the left hand, clenched, is resting on the right knee, and the entire position is one of strength in repose. On the left of the central figure is a sandalled female figure holding a cornucopia in her right hand and a bunch of wheat in her left hand, advanced. The sculptor is D. C. French, of Concord, Mass. The group will be cut in granite, and will be of colossal proportions. It is much complimented as a work of art. Supervising Architect Hill has ordered the model to be shipped to the quarries, and that work be commenced on the group at once, so as to be shipped to this city and placed in position next year. The cost of the group will not be far from $20,000.

Personal.

Mr. George H. Roberts, President of the Pennsylvania Railroad, is a tall and slender man, with dark hair and eyes, and the look of an Englishman. He has cultivated tastes in art and literature.

The widow of the late E. J. Horton, of Attleboro, Mass., has sent Mrs. R. J. Fulton, of the same place, a gift of $50. Both ladies lost their husbands by the Narragansett disaster, and the latter is left destitute with five small children.

It is reported that General Sherman's son, Thomas, and Senator Kernan's son, Thomas, who are now at the novitiate of the Society of Jesus, in England, will soon return home to enter the scholasticate of the Society of Jesus, at Woodstock College, Maryland.

Farm and Garden.

PLANTING IN ORCHARDS.—There is a general reluctance to give up the soil of the orchards entirely to trees. While the orchard is young it is best to cultivate it thoroughly, and hoed crops, like potatoes, roots, etc., can be grown as a present pay for the trouble, but as the trees get older and shade the ground, nothing else but fruit should be expected from the orchard. It is a good practice to pasture hogs in the orchard in clover sown for the purpose, as it is one of the best methods of enriching the soil and at the same time destroying insects.

WATERING COWS.—If you desire to get a large yield of rich milk, give your cows every day water slightly warm and slightly salted, in which bran has been stirred at the rate of one quart to two gallons of water. You will find, if you have not tried this daily practice, that your cow will give twenty-five per cent. more milk immediately under the effects of it, and she will become so accustomed to the diet as to refuse to drink clear water unless very thirsty. But this mess she will drink almost any time and ask for more. The amount of this drink necessary is an ordinary waterpailful at a time, morning, noon, and night,—*Michigan Farmer.*

WEEDS.—Every once in a while we read that the way to destroy noxious weeds is to haul loads of earth and cover the places where the weeds grow, a half foot or so deep. Sometimes these instructions are varied so as to read rubbish instead of earth, and then again rubbish is defined as straw, cornstalks, or even brush. Now we have no doubt in the world that weeds can be destroyed in that way. We know that weeds have to feed on air, and all that sort of thing, and that if they are smothered they can't breathe, and if they cannot breathe they die. All this is so plain to the thickest skull that one may feel perfectly safe in recommending it as something that will surely do. And yet we would like to know how many who have recommended it have ever done so or seen their plan tried by others. We very much doubt whether it was ever done. Some one may have noticed that under a brush-heap everything was killed, and that after remaining a year, the brush-heap's removal would show the spot bare of all vegetation. If the recommendation ever had any ground at all it was surely this.

Our remedy for noxious weeds is thorough cultivation. If a piece of ground is full of briers, milk-weed, couch grass, Sodom apples, Canada-thistles, sorrel, toad-flax, or other miserable stuff that so often tries the mettle of our good farmers, let them put the ground in corn for a couple of years or so, keeping the cultivation going continually, and especially going in the earliest parts of the season, and the toughest character among these weeds will fail to stand the ordeal. If the hand-hoe can be spared to go in among the hills of corn occasionally, where the teeth of the harrow cannot reach, or to cut off here and there one which the harrow may miss, a bad case may be cured in a single season. But if this cannot be done, a couple of successive years with a sharp-toothed cultivator among a corn-crop will generally do the business for the worst case that ever was.

Let any one who has a weedy field before him, resolve, another season, to put the whole tract in corn and keep clean, and he will soon give up all the common ideas of smothering-out with deep layers of earth, cutting up in the full of the moon, putting salt upon their tops, or the many other recommendations started in the interest, it is believed, of laziness, but which really calls for more trouble and hard work than a thorough and systematic cleansing, such as we have indicated, does."—*Germantown Telegraph.*

Books and Periodicals.

A DICTIONARY OF CHRISTIAN ANTIQUITIES: Being a continuation of the "Dictionary of the Bible." Edited by William Smith, D. C. L., LL. D., and Samuel Cheetham, M. A., Professor of Pastoral Theology in King's College, London. In two volumes. Illustrated by engravings on wood. Hartford: The J. B. Burr Publishing Co. 1880. Pp. 2,060.

This is a large and important work. It elucidates and explains in relation to the Christian Church the same class of subjects that the "Dictionary of Greek and Roman Antiquities" does in reference to the public and private life of classical antiquity. It covers the ground between the time of the inspired apostles and the age of Charlemagne, and is, it appears, to be followed up by another book upon the Monastic Orders, Art, Literature and other Institutions of the Middle Ages. The work is scholarly and critical, and will be a very great value as a book of reference.

As might be expected, a large number of eminent men have contributed to the work before us. A long list of these is given. Most of them are prelates and professors belonging to the Church of England, but there are enough others, such as Dr. de Pressensé of Paris, and Dr. Schaff of New York, to assure us that it is not a partisan work.

The book is for sale by Nelson S. Quiney, Successor to Smith, English & Co., Philadelphia. Price, $3.50 per volume.

LITTELL'S LIVING AGE. No. 1882, July 10th, 1880. Contents: Suicide, *Blackwood's Magazine;* The "Crookit Meg," A Story of the Year One, Conclusion, *Fraser's Magazine;* What Shakespeare Learnt at School, Part III., *Fraser's Magazine;* The Guinea Box, by James Payn, *Cornhill Magazine;* A Learned Lady of the Sixteenth Century, *Macmillan's Magazine;* The Sculptures on the Facade of St Mark's, Venice, *Macmillan's Magazine;* College Life, *Pall Mall Gazette;* The Journey of the Ex Empress Eugenie, *Boston Traveler;* Poetry. Published every Saturday by Littell & Co., Boston.

THE LUTHERAN QUARTERLY. Edited by M. Valentine, D. D., H. J. Wolf, D. D., Prof. P. M. Bikle, A. M., with the special co-operation of S. Sprecher, D. D., LL. D., C. A. Stork, D. D., A. C. Wedekind, D. D., J. H. W. Stuckenberg, D. D. Volume X. No. III. July, 1880. Contents: Human Ordinances in the Church, by Rev. S. A. Holman, A. M., Phila., Pa.; Church Discipline, by Geo. Diehl, D. D., Frederick, Md.; The College, by Rev. Chas. S. Albert, A. M., Carlisle, Pa.; Some of the Private Colloquies and Public Disputations of Luther, by John G. Morris, D. D., LL. D., Baltimore, Md.; The Nature and Purpose of Old Testament Miracles, by Rev. Dr. George H. Schodde, Martins Ferry, Ohio; The Practical Religion of the Hindus, by Rev. A. D. Rowe, Guntoor, India; The Palatinate Parish by Quassaick, by Rev. William Hull, Hudson, N. Y.; Literary Intelligence; Notices of New Publications. Terms, $3 per annum, in advance. Gettysburg: J. E. Wible, Printer, Corner of R. R. & Washington Sts.

THE PREACHER AND HOMILETIC MONTHLY. A Magazine of Sermons and other matter of Homiletic interest and instruction. July, 1880. Contents: Sermonic.—The Nature of Prayer, by Rev. Octavius Perinchief; Gospel Illustrations in the Story of Charley Ross, by S. V. Leech, D. D.; Lay Preaching, by Thomas Armitage, D. D.; The Childhood of the Affections, by J. H. Rylance, D. D.; The Great Scheme Started, by Rev. Thomas Kelly; Spiritual Blindness and Its Cure, by Prof. Roswell D. Hitchcock, D. D.; TheChristian's Wealth, by A. E. Dickinson, D. D.; The Christian Away from Home, by Rev. Prof. E. P. Thwing; Can God Do More for Man? by Rev. James G. McClure; Christian Conflict, by Bishop J. F. Hurst, D. D.; Ingersoll Reviewed, by Rev. Wm. S. Heywood; Christ the Creator, by Rev. R. D. Fraser; The Condition of Salvation, by Rev. A. H. Zimmerman; Installation Service—Not Ashamed of the Gospel, by R. S. Storrs, D. D.; Studies in the Book of Revelation, No. 10, by Rev. D. C. Hughes; Light on Important Texts, No. 3, by Howard Crosby, D. D.; Suggestive Scripture for Revival Sermons, No. 3, by J. O. Peck, D. D.; The Awakening of Sinners; Prayer-meeting Service, by Rev. Lewis O. Thompson; The International Sunday-school Lessons—Homiletically Considered, by Rev. D. C. Hughes; Sermon Criticism—A Brief Criticism on an Expository Sermon, The Parable of the Rich Fool, Literary Theft, Inconclusive Conclusions, See That You Are Understood, No Scripture Unchaste, Pulpit Hysteria, A Lad Who Has Need of Patience; Preachers Exchanging Views—The Church of the Strangers, How it Was Given, An Interview with Charles F. Deems, D. D.; Queries and Answers; Helpful Data in Current Literature, by Rev. Prof. E. P. Thwing; Illustrations and Similes; Themes and Texts of Leading Sermons Preached During the Month; Suggestive Themes. Rev. I. K. Funk, Editor. Year, $2.50; Single Number, 25 cts. New York: The Religious Newspaper Agency, 10 & 12 Dey St.

Married.

On the 7th inst., by Rev. Prof. J. S. Stahr, Rev. N. C. Schaeffer, Ph. D. President of Keystone State Normal School, Kutztown, Pa., to Miss Annie M. Ahlum of Applebachsville, Pa.

On the 1st of July by Rev. Alpha Kline, Mr. Samuel F. Heaseley of Irwin, Pa., to Miss Vinnie Smith of South Bend, Pa.

At Moore's Store, June 6th, 1880, by Rev. B. R. Carnahan, Mr. Jos. A. McKelvey to Miss Sarah F. Armentrout, both of Shenandoah Co., Va.

May 5th, 1880, by Rev. A. R. Kremer, Mr. Joshua S. Motter to Miss Leathey Alice, second daughter of Henry Stokes, Esq., both of Emmittsburg, Md.

On July 3d, at St. John's Reformed parsonage, Reigelsville, Pa., by Rev. J. Calvin Leinbach, Mr. John Floyd to Miss Mary Jane Kerbaugh, both of Hazelton, Pa.

June 29th, 1880, at Lancaster, Pa., by Rev. Dr. Shumaker, Licentiate Alfred F. Dreisbach, late graduate of the Theological Seminary Lancaster, Pa., to *Miss Mary E. Hoffmeier of Lancaster, Pa.*

On the 24th ult., *at the residence of the bride's parents*, by Rev. J. B. Thompson, Mr. E. C. Lauffer of Manor Station, Westmoreland Co., to Miss Salome M. Wagaman of Bostonia, Armstrong Co., Pa.

Obituaries.

DIED.—St. Clairsville, Pa., July 3d, 1880, Elmer, son of John and Levanda Cobler, aged 3 months and 13 days.

DIED.—On the 24th ult., in Winchester, Va., Katie, eldest daughter of Franz F. and Helena Oehm, in the 15th year of her age.

Amid the preparations for the festivities of the Christmas season 1879, these parents had to bear their first sorrow in the death of their youngest born, a babe of six months, and now again in a few short months has a greater sorrow come upon them in the decease of their eldest daughter. This, under the circumstances, may cause them to feel that there is no sorrow like theirs. Hard as it may be for them to bear this loss, and have this great gap made in their little home circle, yet it is hoped they will see the hand of God in it, and believe that both of their loved ones are resting in the blessed Saviour's bosom—safe from the world and its ills—aye, saved to and for them forever.

Katie was a bright, intelligent, and dutiful child. Her parents had good reason to have high hopes in her, and have much to comfort them in her filling the place of one of maturer years in the home as well as in her development into noble traits of life and character. She was a faithful and regular attendent upon the Sunday-school, and was also a member of the catechetical class, and no doubt at the first opportunity would have assumed in confirmation for herself the vows taken for her in baptism by her parents.

Verily, she will be missed in all these—the home, the school, and the class, but we trust that all who are made to sorrow to a greater or less degree over her departure, will receive grace and strength from on high sufficient to enable them to bear up under it all to their eternal good, and to the glory of Him, who afflicts not in wrath but in love.

Her remains were laid beside those of her little sister in the ancient God's acre of the Reformed church adjoining Mt. Hebron Cemetery. In the absence of a pastor, Rev. D. M. Gilbert, D. D., of the Lutheran church, officiated at the funeral services. C. G. F.

Departed this life Feb. 25th, 1880, at his home near Frederick, Md., after a short but painful illness, David Best, aged 76 years, 1 month and 10 days.

Our dear Father was for many years a faithful and consistent member of the Reformed Church. He loved the worship of the militant Church, and has now exchanged its services for those of the Church triumphant in heaven. Our dear mother preceded him to that better world eight years, and they were long and anxious years to him, during which time he patiently waited for his earthly release. It came at last, and now both are garnered into that fold where sickness and pain cannot come, and there they dwell with Him who sitteth upon the throne and join in the song of redeeming love.

Father's remains were taken to the Reformed church of Frederick on the 27th inst., where an interesting discourse, full of Christian comfort, was delivered by his pastor, Rev. Dr. Eschbach, who had visited him during his illness. To the last his mind was clear, his faith undisturbed, and his hope of a blissful immortality unclouded by the shadow of a single doubt. He fell gently asleep in Jesus to awake in His likeness. Our loss is his eternal gain.

Dearest Father thou hast gone,
Calm and peaceful be thy rest,
In the glory of His throne,
Leaning on thy Saviour's breast.

D.

DIED.—In Everett, Pa., June 10th, 1880, after a long and painful illness, Anna Rebekah Defibaugh, aged 15 years and 5 days.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, JULY 14, 1880.

THE MASK THROWN OFF.

Rev. Henry Ward Beecher, whose doctrinal vagaries have long since made him an unsafe leader, complained a year or two ago that injustice was done to him by the press of the country, in asserting that he did not believe in the future punishment of the wicked. He has scarcely, however, squirmed out of his own expressions, before he gives another deliverance which shows him to to be an utter disbeliever in the plainest teachings of the Bible.

In a sermon preached to his congregation on Sunday before last, he said:—

"It is a gigantic lie, told with such circumstantiality, that men were created upright and then fell; that in Adam and Eve the human race fell all around. It began in a fallen state, and the world is as God meant it to be. There was no trick. God did not make a bad job, and then paint it pretty and plaster it up. Such an idea is not worthy of Him. In the childhood of thought such ideas might prevail; that they continue in the manhood of the world is pitiable and confounding. The race was created imperfect. The family is an epitome of the ages. Continual development is the law created with potential powers; through days, weeks, months, and years the child is developed; so, too the world. God could have made men perfect had He so desired.

"The origin of evil is a cob that has been gnawed upon for thousands of years, but no one ever got a kernel from it. It is still a cob. Evil is organic, created, universal, characteristic, designed. *It was put in in purpose; no malign spirit introduced it.* Its purpose was to promote activity and ply man on. Pain and suffering belong to creation. In a sense God made laws to be broken—that is, He knew that nascent and imperfect beings would break them. The idea is to be disclaimed and trampled under foot that men must do thus and thus, or be destroyed. God's way is to lift, aid, and sympathize with men.

"We don't throw away the Bible when we say that the system of the Old Testament is not the system for to-day. I don't hold the theory of the Atonement; and I suppose you will ask which theory, for I have at home at least twenty theories of the Atonement fully explained. I hold that the Divine Nature broods over the human family everywhere, and tenderly stirs men to rise from a lower to a higher stage of action. There are numberless questions easy to ask about methods that I cannot answer. The effect of the Divine Nature is to perfect in man what is like itself. I reject the Mosaic economy and take a larger view of Christ's work. I hold a grander theory, more universal, sovereign, and sublime than any of the past. The truths of the Bible are not to be swallowed whole, but to be sifted. He who interprets it literally will go over. If the records of God's work in the infantile period of the world are applied to us, all will go over."

We are sorry to give so long a quotation, but it seems necessary in order to free ourselves from the charge of misrepresentation. It will be seen at once that Mr. Beecher believes that God purposely created man sinful, and is therefore the author of sin; that He made laws to be broken, so that if a man breaks any one of the commandments, he can say he acted in accordance with the Divine intention.

As a matter of course, any one who utters such teachings, must at once give up all sound views of the Atonement. Everything that is fundamental is thus swept away. It is well enough that the Brooklyn preacher has been candid. The *Christian Union*, with which Mr. Beecher has been identified, said this in its issue of June 30th, of the famous British infidel: "In a free government it is vastly better that even the worst elements should be represented, than that they should hide in the slums unknown. An eruption like Mr. Bradlaugh on the face of the body politic is more unpleasant, but less dangerous than poison hidden in the veins." We suppose this theory will apply to Mr. Beecher, professing to stand in the bosom of the Christian Church. At any rate, people well know the ground he has taken, and how far to trust him, in regard to what he may say about man's sinfulness, and God's work of redemption.

THE BRADLAUGH CASE.

Mr. Bradlaugh, the infidel, was admitted to his seat in the House of Commons after "affirming," instead of taking the "oath of allegiance." In our country, Quakers and others who have conscientious scruples about "swearing" are allowed this choice. It may be that the same privilege is given in England, but back of all this, in most cases, lies an acknowledged accountability to God. That being the fact, a man's word ought to be his bond, and indeed the oaths required are necessitated only by reason of the imperfections of our poor human nature.

With Mr. Bradlaugh the case is different; he raised the issue of an unbeliever in God, and now dodges it behind a form that is equally meaningless to him. The point and principle involved is whether men are obliged to recognize the Almighty Judge of all the earth, and if it is once decided that they are not, the door will be flung wide open to infidelity, and there will be neither safeguard nor security in anything.

Mr. Bradlaugh has sought to lionize himself by challenging a Christian nation with its historical beliefs and traditional usages which have entered into the constitutional government. That is all that makes the question important. The member whose seat has been contested, might as a private individual remain in obscurity, and he will doubtless go back to that, while Christianity will continue to advance with fuller recognition and increased power.

The difficulty is in disposing of such cases, amidst the appeals for freedom, which is sometimes taken as the right to break down everything Divine and holy. If anything in this direction is denied to the individual, the cry of persecution is raised, and it is even intimated that Christianity is afraid of a free inquiry.

The right of Mr. Bradlaugh to sit in the House, is however to be tested, although it may involve some trouble. In a despatch dated London, July 6th, it is stated that the first writ served on the recalcitrant member for voting in the House of Commons was made out prior to the time when he voted, and may be vacated if he wishes it; and that the second writ was served in the precincts of the House, and is, therefore, void. It is probable, however, that, as the question must be decided, Mr. Bradlaugh will oppose the first suit on the merits.

FRANKLIN AND MARSHALL COLLEGE.

The statements made at the late meeting of the Board of Trustees of Franklin and Marshall College are very encouraging. The finances are in a good condition. The final report, made by Hon. John Cessna, Hon. Thomas E. Franklin, George F. Baer and W. J. Baer, Esqs., upon the Wilhelm Legacy, shows that the estate bequeathed to our Institutions, with proper deeds, etc., has now passed entirely into the possession of the Board.

A responsible committee was appointed to consider the feasibility of erecting a building for the libraries, museum, etc. Now that so many other institutions are being favored in this way, will not some friend of our College at Lancaster, carry out the plan proposed without drawing upon funds already given, which should go to the endowment of the professors' chairs?

Hon. A. Herr Smith, congressman from Lancaster, was elected a member of the Board in the place of Gen. James S. Reynolds, deceased. Mr. Jefferson Kershner, of the class of '77, was appointed to take charge of the mathematical department for the coming year. Some provision as to a good assistant in the Academy will be made.

The College was never in a more flourishing condition, and the late commencement exercises seem to have inspired its friends with a new life. Over twenty new students have applied for admission, and this number will be greatly increased when the Fall term commences. Prof. F. A. Gast will deliver the opening address.

DOUBLING GAP SPRINGS.

It has been our privilege to spend a week at this delightful Summer resort, located in Cumberland county, Pa., nine miles from Newville, on the Cumberland Valley railroad, from which place it is reached by a daily stage-coach. The name Doubling Gap is derived from the peculiar conformation of the mountain, which doubles around at this point and forms the Gap in which the Springs are located.

Many points of interest exist in the immediate vicinity. On the top of the mountain fronting the Springs, which rises fourteen hundred feet above the level of the sea, is what is known as Flat Rock. It juts out some distance from the top of the mountain, and affords an outlook most picturesque and enchanting. The great Cumberland valley is in full view before the beholder. It is one of the most fertile and beautiful agricultural regions in the whole State of Pennsylvania. The view reaches across the broad valley at this point, and extends some twenty or thirty miles both up and down it, and on a clear day, Carlisle and Harrisburg can be seen in one direction, and Shippensburg and Chambersburg in another, with the several intervening smaller towns.

On the way from the Springs to Flat Rock, is seen a cave in the side of the mountain, which is said to have been the hiding-place of the freebooter Lewis, who infested this and adjacent counties from 1816 to 1820, and committed acts of depredation, which made him an object of terror far and wide. When pursued by the ministers of justice, he was wont to take refuge in this cave, and as it was difficult of access, *felt himself*, for the time being, secure against apprehension.

The Springs have been resorted to as far back as 1800. At first the water was taken away in vessels. In time, as their reputation grew, buildings were erected for the accommodation of visitors. These were enlarged, and the grounds around them improved, so that every convenience is at present at hand to make the sojourn of the visitor comfortable and pleasant. The place is quiet, cool, and healthy, and the house is well kept by J. W. Wheler & Co. Besides the usual mountain springs in the neighborhood, two mineral springs are found close to the buildings. The waters of the one are chalybeate, and of the other white sulphur in their properties, the latter being the most effective in its medicinal qualities. There is also an excellent iron spring about one mile distant up the valley.

The special occasion of our visit to the place at this time was to attend the celebration of the one hundred and fiftieth anniversary of the settlement of the valley, carried forward under the auspices of the Historical Society of Cumberland Valley. The exercises connected therewith commenced on the 1st and extended to the 8th of July, and occupied about two hours of each day. An address was made on the 1st, by the Rev. Dr. Alfred Nevin, on "The Presbytery of Carlisle Forty Years Ago," and another on the 2d, by the writer of this article, on "The Germans of the Valley." The 3d was devoted to the special celebration of the anniversary of the Independence of the United States. In the morning the Historical Society held a meeting and transacted its business. It was opened with an address from its President, Hon. M. C. Herman, of Carlisle, and the usual routine of business was transacted. Reports were received from different committees, and a number of valuable historical papers were presented. A list of names of persons for members was reported by a committee, who were also duly elected. The Society has been only a short time in existence, and yet has already succeeded in gathering and preserving a large amount of interesting historical matter. It would be well were similar societies to exist in every portion of the State.

The Fourth of July services proper, were held in the afternoon in the grove in front of the buildings. Judge Herman presided, and a very interesting and highly appropriate address was delivered by Gen. George R. Snowden, of Philadelphia. The occasion was enlivened by music furnished by the Newville Brass Band.

On Sunday, religious services were held in the morning and afternoon. The writer preached in the morning, and the Rev. Dr. Nevin in the afternoon. The latter sermon had special reference to the patriotic character of the day.

On Monday, a very interesting paper, on "The Romance of the Valley," was read by Prof. Wm. M. Nevin, of Lancaster, Pa., followed by a brief address from Judge Herman, and another filled with humor by Dr. S. B. Kieffer, of Carlisle. On the Tuesday and Wednesday, as well as on several of the evenings during the celebration, interesting voluntary addresses of a varied character, were delivered by different persons present, which added much to the interest and pleasure of the occasion.

Rev. Dr. J. P. M. Otts, of the Chambers Presbyterian Church, of Philadelphia, delivered the closing lecture, on "Pennsylvania Emigration into South Carolina." It was a production of varied interest, and although treating mainly, as requested, of the Scotch-Irish emigration from Pennsylvania, yet could not fail to be especially acceptable to a member of the Reformed Church, as the speaker's ancestors on his father's side, belonged to the group of members of the Reformed Church who settled in South Carolina, but became eventually lost to the Church, because of their inability to secure ministers of the Reformed Church, to provide for their spiritual wants. Dr. Otts also purposed remaining over the coming Sunday, and preach to the visitors at the Springs.

Thus closed a series of entertainments, truly interesting, pleasant, and profitable, and which will be long remembered with pleasure by those, who were privileged to participate in them. F.

THE REFORMED QUARTERLY REVIEW.

The July number of this Periodical presents the following table of contents: "Despotic Russia," Part II., by Dr. Charles Rudy, Paris, France; "Is Life worth Living," by Rev. C. Clever; "The State's Bible of Holland," by Talbot W. Chambers, D. D., one of the ministers of the Collegiate Dutch Church, New York City; "The Natural and the Spiritual," by Rev. Thomas G. Apple, D. D., Editor; "The Mission of the Church," by Rev. T. J. Barkley; "Traces of the Platonic Philosophy in the Epistles of St. Paul," by Rev. T. Romeyn Beck, D. D.; "An Inquiry into the Peril to Free Institutions from Romanism," by F. N. Zabriskie, D. D., one of the editors of the *Christian Intelligencer;* "The Divine Trinity," by Rev. A. R. Kremer; "The Vice of Intemperance," by H. H. W. Hibshman, D. D. Recent Publications.

We can scarcely be expected to give an analysis of the articles mentioned above, as that would involve a re-discussion of the subjects treated. We must be content with referring our readers to the work itself. The themes chosen by the writers are all such as are challenging public attention, and they are treated in a prompt, candid way, so that whatever may be the opinions of the authors in regard to them, they will be looked upon as interesting and timely. Free, broad discussion that presents every phase of a subject seems to be the demand of the day, and within certain limits, the *Review* has lately allowed of this. Men who look upon things from different stand-points have been allowed to present their views, and in this way it is hoped that a new stadium will be reached.. Want of breadth and catholicity can not be charged against the "Reformed Quarterly." Within our own Church especially, those who have professed to differ from their brethren have been offered equal opportunity to have their say, while learned men of other denominations have contributed, to make the pages interesting.

This being the case, there is now no reason why the *Review* should not have a largely increased circulation. Many of the brethren seem to be slow in this matter. An effort on the part of our ministers would easily double the subscription list.

Notes and Quotes.

Instead of shut doors in liquor saloons on Sundays, the new Massachusetts law now orders open windows all day long. All curtains, wooden screens, stained glass, or ground-glass doors and windows must come down or stand aside, so that everybody can see what is going on or going down within.

We were, perhaps, a little out of the way in stating the theme of Dr. Thos. G. Apple's paper for the Pan-Presbyterian Council, which is to meet in this city in September. The subject assigned to him is, "*The Theology of the German Reformed Church,*" and the essay will be one of several, on the Theologies of the leading Reformed Churches.

Communications.

THE REFORMED CHURCH IN KANSAS.

Mr. Editor.—By your permission I will send you a few notes gathered by my short experience here.

Kansas Classis met last month near Wathena, Doniphan county, in the extreme northeastern part of the State. There were present four ordained ministers, one licentiate, and three delegated elders. The nearest minister (the pastor *loci*) lived forty miles distant, and the most remote 150. The distance traveled by the four pastors was between 750 and 800 miles. To constitute this Classis some 12,000 miles of travel were necessary. The regular routine business was attended to besides locating a mission and sending a missionary to Holton, Jackson county, who has since been ordained and installed. The writer, in connection with two other ministers, were appointed to attend to this duty at Holton, June 16th. When we came together we found Bro. Greenawald, the second member of the committee, at hand, but in bed, now freezing, then burning, with the ague. He had traveled thirty miles to be present, but then was compelled to remain indoors. One member only could be present. Under these circumstances the work was undertaken, and, by the assistance of a Presbyterian minister, who was present, *the Licentiate John W. Rauch* was solemnly ordained to the gospel ministry and installed pastor of the Jackson county mission. His field at present will be Jackson county and Valley Falls in Jefferson county. At Holton we have organized. At Valley Falls the way is being prepared. This gives us three new missionaries in Kansas within the past eight months.

There are at present nine Reformed ministers in Kansas. Six of these only may be said to be in the pastoral work. The remaining three have been compelled to engage in secular occupations to provide for their families, and it is feared that a fourth will be driven to the same step ere long. The remaining five devote their time exclusively to their legitimate work. Rev. Boliger, at Hiawatha, has declared his charge self-supporting, and is the only one of the kind we have. The Brown county mission, under Rev. Greenawald, will, in all probability, become self-sustaining during the year. Rev. Rauch has undertaken to serve his field without any aid. Of the Salina mission we have no definite knowledge. They have organized, and are being supplied with a proxy. The missionary is at work.

The remaining field is Emporia. As is known to the readers of the MESSENGER, this congregation dates its existence from the 1st of November last, it being the date of the missionary's entrance upon his work. The congregation was organized December 21st, under the name of "St. Paul's Reformed Church, of Emporia," with thirty-one members. The first communion was held on Whitsunday, at which time twenty-one communed. Since our organization, two families have moved away and two more will leave us shortly. The work of erecting our church here is progressing slowly. The corner-stone was laid by the pastor on the 20th of June. The pastor preached a sermon in the courthouse in the morning. At 5½ o'clock the congregation met in the M. E. church, where the pastor was assisted by Rev. Dr. Cordley, of the Congregational Church, Rev. Thomas Burrows, of the Episcopal, and Rev. Gates, of the Baptist Church.

The building, when completed, will be neat and comfortable. The congregation hopes to get it so far as to hold services in it by the coming October. The building will be brick, Gothic in style, furnished with open-timber roof. The audience room will be 30x50, with additions for pulpit and vestibule. The congregation is compelled to build more costly than was at first calculated. Our city is growing very rapidly. The older denominations are replacing their first churches with first-class buildings. Our own people are doing all they can, still are not able to build without contracting a debt. We are doing the work amongst ourselves as far as it is possible. Much, however, must be done by "outsiders," and this, with material, is very high-priced, the lumber and brick alone costing us over $1,500. Yet we try to keep our spirits up, hoping and trusting the great Head of the Church will help us through. Our good people in the East can form no idea of the difficulties we have to encounter in planting our Reformed Church in the West. A few of these we shall here enumerate:

And first of all, as a Church we are here entirely *unknown*. There is not a week in which we are not asked, What are you? Reformed Presbyterian, Reformed Episcopalians, Reformed Methodists, or perhaps the *German Reformed Lutherans?* The Baptists lately held their annual convention in our city. A good brother Baptist preached for us on Sunday.

After some inquiries in reference to our work, he remarked, "You have a congregation at Newton." When answered in the negative, he remarked, "Why, certainly *the German Reformed Lutheran Church held Ascension exercises* in our church."

Then, again, the Reformed people were amongst the latest settlers in Kansas. What few came early have, for the most part, identified themselves with other denominations, helped establish their congregations, and are now loath to leave and commence anew. The great bulk of settlers coming West are Presbyterians, Baptists, Methodists and Congregationalists. We have in this city four kinds of Methodists, three Presbyterian, and a fourth about starting, three Baptists and two Congregationalists.

A third difficulty is found in the fact that a few of our people are found in almost every community, and these few being only a "drop in the bucket," are soon lost in the mass.

And last of all, our Church has thus far failed to lay hold of the openings that were ready to receive us. Of the few ministers who have labored here more than one-half have either gone back to the East, or to other denominations, or to some secular calling, and in most instances they were compelled to this course to secure the necessaries of life. And *all* who are at present laboring here are compelled to resort to something else so as to support themselves and families, and our Saviour never uttered a truer saying than that "no man can serve two masters." It is sometimes thought that it costs less to live here than in the East. Think of a missionary with perhaps $400 salary, paying from $10 to $15 per month for four or five rooms, or paying 10 to 12 per cent. interest if he builds.

But it may be asked, "What opening is there for the Reformed Church in Kansas?" We answer: There are openings all around as where a commencement could be made, which, though small, would grow with the country, and in time become important centres. Such places could at present be found at Newton, Wichita, Fort Dodge, Larned and other places along the A., T. and S. F. R. R. Then in the central part along the Kansas Pacific, there are an equal number of places, say from forty to fifty miles apart, and in the southeastern part there are again others. We are safe in saying there are at least twenty promising centres where work could be commenced at once.

Some of these places have been explored, and work is begun, as at Salina and Jackson county. Others will be explored shortly.

How shall we accomplish the work?

Our answer is, learn from others and do business on business principles.

The work can best be done by an exploring missionary. It need not be one who will devote his whole time to the work, but this would be best. In most cases one point could be served in connection with this work, but in that event both move more slowly. The Baptists have two men in this field. One devotes his whole time to the S. S. work; the other is engaged in planting missions; that is, he gathers the congregation, organizes and then makes room for a regular pastor. At their late meeting in this city they made arrangements to plant no less than twenty-seven missions during this coming year. They have a mind to work, and one dollar spent here now is worth five, if not more, in years to come. We repeat, then, that to plant our Church in this State it must be under the control of somebody on the ground.

Still more, to insure success within a reasonable time, our men must be kept above starvation point. Missionaries on the prairies have bodies which need good wholesome food, and enough of it. They should be placed in such positions as to be able to devote their whole time to the work.

If it be necessary to teach school or farm part of the time, then let this be done, by all means, where the Church already has character and can, to a certain extent, care for herself, and not where everything depends upon the labors of the pastor.

Then, too, as we seem to be short of funds all the time, let us follow the example of business men. They invest their money where they get the *quickest* and *largest* returns. I saw the proceedings of the M. E. Church Extension Board held in this city a few months ago, and from it I learned that their investment made in Kansas twenty and even ten years ago, is returning to them with more than compound interest.

Once more. We need men here of some experience, who have been tested and found useful in the East. This is no Church hospital to accommodate those who have failed in the East. No, send live men.

Yours in grace,
J. G. SHOEMAKER.

PROCEEDINGS OF ALLEGHENY CLASSIS.

This Classis met in ninth annual session Wednesday evening, May 19th, 1880, in St. Paul's Church, Butler, Pa.

The opening sermon was preached by the retiring President, Rev. J. W. Alspach, from Matth. xiii. 33.

After the sermon the roll was called and the following ministers were found present: Revs. T. F. Stauffer, F. A. Edmonds, J. W. Alspach, W. F. Lichliter, J. M. Souder, W. B. Sandoe, J. W. Knappenberger and C. Gumbert.

Elders present: A. Moyer, M. H. Sitler, Peter Miller, Geo. F. Rahauser and Simon Wiles.

Officers elected by acclamation: Rev. W. F. Lichliter, President, Rev. J. W. Knappenberger, Stated Clerk, Rev. F. A. Edmonds, Cor. Sec., and Elder T. J. Craig, re elected Treasurer.

Rev. John McConnell, of Westmoreland Classis, Rev. Hiram King, of Philadelphia Classis, and Rev. Limberg, of West Pennsylvania Classis, were present and invited to seats as advisory members.

Reports from beneficiary students, E. D. Wingenroth and John Swift, were received and appropriations continued for ensuing year. Classis instructs her beneficiary students hereafter to send with their own reports a report from the President of College, giving their grade in scholarship, etc.

J. C. Tinsman, a student for the ministry under care of Classis, was requested to complete his studies at once.

John Weitzel, of St. Paul's Church, Butler, Pa., was taken under the spiritual care of Classis with a view to become a beneficiary student so soon as he is prepared for the Freshman Class in College.

The members of the Church living in Allegheny City, Pa., having sent a petition, asking to be organized into a congregation, Classis gave the missionary, Rev. H. King, authority to organize them, under the direction of the Tri-Synodic Board, into a congregation, and requests the said Board to add $200 to the $600 already appropriated by Pittsburgh Synod's Board to the Allegheny interest, and to make provision for its payment, provided the latter finds itself *unable* to raise the required amount.

Classis deemed it inexpedient to take any action, at present, in regard to the proposed publication of the *Missionary Monthly*.

Classis felt compelled to decline aid, for the present, to the payment for the lot of ground purchased in Washington City, for the erection of a chapel.

A call from Zion's church, of New Castle charge, to Rev. J. M. Souder, was presented, found in order, confirmed, and a committee appointed to install him pastor. Zion's church was lately organized, and its prospects are quite promising.

After the Principals of Harmony Collegiate Institute (located at Harmony, Pa.) had read the report of their labors during the past year, giving the aim and object, as well as the advantages of the location of the institution, together with reasons why it ought to be sustained—Classis passed a resolution commending it to the confidence and support of the members of the Church. Rev. H. D. Darbaker will take charge of the institution the ensuing year.

Licentiate J. H. Prugh was received from Miami Classis, Synod of Ohio. A call to him from Grace church, Pittsburgh, Pa., was presented, found regular, confirmed, and a committee appointed to ordain and install him pastor.

Rev. W. F. Lichliter was dismissed to Lancaster Classis.

The respective certificates of dismissal of the Rev. C. Scheel to the Deutsche Classis of West Pennsylvania, and of Rev. J. Hannaberry to the Philadelphia Classis, were renewed.

Classis appointed a committee to take care of the spiritual welfare of members of the Church living at Scott's Depot, W. Va., and the general interests of the Church in that community.

The cause of missions received its due share of attention. A conference was held Friday evening, at which speeches on mission topics were made by Revs. H. D. Darbaker, W. F. Lichliter, C. Gumbert and F. A. Edmonds. It was decided to hold a Missionary Convention in each congregation during the classical year; and in order to carry this resolution the more easily into effect, Classis was divided into two divisions: the one consisting of Henshew, St. Paul's, Sugar Creek and Fairview charges; the other consisting of Harmony, New Castle, Zion's, Trinity and Grace churches. Rev. T. F. Stauffer is to preside over the meetings of the former, division and Rev. H. D. Darbaker over those of the latter. This conference was well attended and much interest manifested in the discussions.

Saturday evening was devoted to the interests of Sunday Schools. Rev. F. A. Edmonds presided over the meeting. First topic, "The demands of the age in Sunday School work—what are they?" was opened by Rev. J. W. Knappenberger. The second topic, "How to meet them?" was opened by Rev. W. F. Lichliter. Rev. H. King and Elder M. H. Sitler also made addresses. On this occasion the church was also well filled, and every one *was made to feel the importance of an active* co-operation in the work of the Sunday School. On Sunday afternoon a children's service was held, conducted by the chairman of the committee on Sunday Schools, Rev. F. A. Edmonds. Addresses were delivered by Revs. C. Gumbert, J. W. Knappenberger and Hiram King.

Rev. T. F. Stauffer was continued supply of St. Paul's church, Butler, Pa., and Rev. J. W. Knappenberger, of Trinity church, Wilkinsburgh, Pa., for ensuing year.

In regard to taking collections for the interests of the Theological Seminary, Classis adopted the following:

Resolved, That while this Classis deem it important to sustain our Theological Seminaries, it does not see its way clear to adopt the plan of coming before the people by way of collections to meet this pressing want, but thinks the deficiency should be raised through agents appointed for the purpose.

Delegates to General Synod: *Primarii:* Revs. F. A. Edmonds and T. F. Stauffer; and Elders A. Moyer and M. H. Sitler. *Secundi:* Revs. H. D. Darbaker and C. Gumbert; and Elders John J. Dufford and J. W. Kaltenbach.

Classis voted thanks to St. Paul's Orphan Home and St. Paul's congregation, of Butler, Pa., for kind entertainment afforded members of Classis during its sessions.

Classis also voted thanks to Rev. W. F. Lichliter, the former Stated Clerk, for faithful and efficient services rendered in his official capacity.

This meeting of Classis was well attended on the part of the clergy and people. The sessions were interesting and harmonious. A kind, good spirit pervaded all the deliberations.

Classis adjourned Saturday evening, May 22, 1880, to meet in annual session Wednesday evening, June 1, 1881, at 7½ o'clock, in the Reformed church in Harmony, Butler county, Pa.

J. W. KNAPPENBERGER,
Stated Clerk.

REPORT OF THE STATE OF THE CHURCH IN TOHICKON CLASSIS.

Dear Brethren:—Your Committee would briefly report the state of the Church within our bounds to be as follows:

All the pastors are active and exercise their office generally consistent with what is required by the Church.

The relation between pastor and people in all the charges is such, that not a single case of trouble was presented for Classical interference.

All the congregations, with but a single exception, are represented as growing encouragingly.

All the pastors shrink from pronouncing judgment upon what may be the true *spiritual* state of their flocks, for reasons evident, in this world of hypocrisy, as well as unheard and unseen (to mortals), prayers and alms. Yet sufficient evidence is given, in the *life* of the people, of the power of the preached Word and administered Sacraments.

Pastors and people are found working for the general good of the Church, yet in every report is hidden the confession, that none has come up to the full measure of duty; on the part of the majority of pastors, but for want of activity and disposition on the part of the congregations.

The following may be taken as the most apparent reasons why the proper spirit with its results is not as yet found:—Very few regard almsgiving as worship. The great majority of the people do not as yet stand in proper sympathy with Church work, for want of interest and knowledge,—a want of systematic and conscientious support of the gospel *in* the congregation. The demands from *within* are not met in a proper measure and spirit; much less those from *without*. Almost without exception the pastors stand next to alone in Church work for want of assistance from active and interested officers and members,—constant irritations and divided energies, caused by "*union*" churches and the conflicts of language. These and other facts must be considered to appreciate what was done, and serve as reasons why much is left undone.

Classis accepts with thankful hearts the results of the Peace movement, and prays to God to help us reach the end contemplated.

The very necessary work of reconstructing charges has been entered upon as far as practicable for the present.

Acknowledging God's blessings in the past year with sincere gratitude and humbly trusting Him for help and guidance in the future, we again go forth for another year's work for the Lord. J. G. DENGLER, *Chairman.*

MARYLAND CLASSIS.

The sixty-first annual sessions of the Maryland Classis convened in Christ Reformed church, at Funkstown, Washington county, Md., on May 20th, at 7½ o'clock, P. M., and ended Monday, 10 o'clock, P. M.

The opening sermon was preached by Rev. A. R. Kremer, taking his text from Matt. 28th chap. and 19th verse, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

After service the roll was called, and nineteen ministers and sixteen elders were present. To this number three ministers and four elders were subsequently added.

After the completing of the roll Classis entered into an election for officers for the ensuing year. The election resulted in the choice of Rev. J. T. Rossiter for President, Rev. A. R. Kremer Corresponding Secretary, and Rev. S. S. Miller Treasurer, who also is and has been for the last thirteen years, Stated Clerk.

The President announced the usual standing committees, of which the following are the respective chairmen: Minutes of Classis, Rev. S. S. Miller; Minutes of Synod, Rev. M. L. Firor; Overtures, Rev. T. F. Hoffmeier; Finance, Rev. J. G. Noss; Missions, Rev. E. R. Eschbach, D. D.; Examination and Licensure, Rev. J. W. Santee, D. D.; State of Religion, Rev. J. S. Kieffer; Religious Service, Rev. S. S. Miller.

The sessions of Friday were taken up mainly in the reading of Parochial Reports, which Reports were of a favorable nature, full of interesting matter affording encouragement in the work of the Master, and speaking specially of the prevailing peace and prosperity in the several charges. These reports were, in the main, brief, as they should be, presenting the doings of the past year, the present condition and the promise for the future.

Dismissions.

The following brethren having removed from within the bounds of the Classis, were, according to request, dismissed as follows: Rev. G. B. Russell, D. D., to Mercersburg Classis; Rev. C. H. Coon to Lebanon Classis; Rev. O. E. Lake to Tuscarawas Classis.

Students for the Ministry.

Satisfactory reports were received and read from Messrs. E. R. Deatrick, C. B. Heller and J. N. Bauman, and their appropriations continued. The former is a student in the Theological Seminary, and the other two students in the College, at Lancaster, Pa. None of them are members of the Maryland Classis.

New Congregations.

During the past year two new congregations were organized in Carroll county, Md. One in Pleasant Valley by Rev. J. G. Noss, named St. Matthew's. Another at Snydersburg, by Rev. Wm. Rupp, named St. Mark's. Authority was given for the organization of congregations at Uniontown, Carroll county, Md., and in Mechanicstown, Liberty and Petersville, in Frederick county, Md.

Sunday School Conventions.

Interesting Sunday School Conventions were held during the past year in the three districts into which the Classis is divided. Much good has been accomplished by them in awakening a deeper interest in the Sunday School as a branch of Church work. Classis reiterated its action in reference to them, and appointed as chairmen Rev. N. H. Skyles, First District; Rev. A. C. Geary, Second, and Rev. A. R. Kremer, Third.

Missions.

Classis raised the full amount apportioned by Synod, viz.: $1,200.00, and assumed a like amount for the coming year; and

Resolved, That the several pastoral charges be directed to give special attention to the claims of the missionary cause and the importance of some system of carrying forward the work of benevolence, and further, that we recommend the organization of missionary societies in congregations or Sunday Schools, or such other measures as will insure as promptly as possible the amount indicated to be raised for such purposes.

Resolved, That the claims of Foreign Missions be presented to all our congregations, and our people urged to contribute generously toward this object.

Resolved, That we have heard with pleasure that efforts are to be made by the Board of Missions to extend missionary intelligence among our people, and while we think this would better be done through the MESSENGER, yet we do heartily commend the *Missionary Monthly* to our people.

Rev. Wm. Rupp, *primarius*, and Rev. T. F. Hoffmeier, *secundus*, were appointed to preach the missionary sermon at the next annual meeting of Classis.

Delegates to General Synod.

Ministers—*Primarii:* Revs. J. S. Kieffer, J. T. Rossiter and J. G. Noss. *Secundi:* Revs. E. R. Eschbach, D. D., Wm. Rupp and T. F. Hoffmeier.

Elders—*Primarii:* J. M. Hoffman, G. S. Griffith and Hon A. D. Bennett. *Secundi:* M. E. Doll, E. Williard and C. A. Thomas.

Society for the Relief of Ministers and their Widows.

Collections for this Society were taken the past year, and ordered that collections be taken in all the congregations in the month of June during the coming year. Revs. J. T. Rossiter and N. H. Skyles were made life members of the above Society.

St. Paul's Reformed church, Baltimore, was chosen as the place for holding the next annual meeting of Classis, and May the 5th, at 7.30 o'clock, P. M., as the time.

Religious Services.

Religious services were held during the Classis at Funkstown, Hagerstown, Boonsboro', and at Bellevue Hospital. The following brethren officiated: Revs. A. R. Kremer, E. R. Eschbach, J. G. Noss, C. Clever, J. T. Rossiter, M. L. Shuford, M. L. Firor, A. Shulenberger, T. F. Hoffmeier, Wm. Rupp, G. L. Staley, P. A. Long, S. M. Hench, J. B. Shontz and J. W. Santee, D. D.

A vote of thanks was tendered to the members of Christ Reformed church at Funkstown and other friends for the hospitable entertainment of the members of Classis. The attendance of the people upon the services and sessions of Classis was large, and the attention was marked. Its pleasant and harmonious sessions and social intercourse were enjoyed by all. Thirty-one years ago the Classis met in Funkstown. It is to be hoped that so long a time may not elapse before this people have another opportunity of entertaining Maryland Classis.

Statistics.

Ministers, 27; Congregations, 52; Charges, 23; Members, 6,227; Unconfirmed, 4,130; Baptisms, Infant, 413; Adult, 37; Confirmed, 352; By Certificate, 169; Communed, 5,249; Dismissed, 95; Erased, 11; Deaths, 175; Sunday Schools, 47; S. S. Scholars, 4461; Students for the Ministry, 3; Benevolent Contributions, $4,818.00; Congregational, $31,888.00.

STATED CLERK.

June 29th, 1800.

A PLEA FOR REFORMED MISSIONS IN NEW YORK.

The Secretary of New York Classis writes for the *Kirchen Zeitung* under date June 24th, as follows:

"According to the name of this body—New York Classis—within whose territory is located the largest city in the American Union, and if you include Brooklyn, it might reasonably be supposed that this Classis was the largest in the Church, and great things might be reported of her, and large numbers of members enrolled, and more especially since it is not of recent origin, but was in existence already in the year 1847. Its territory is also not small, but extends in length 300 miles, from the centre of New Jersey to Boston in Massachusetts. But notwithstanding this extent of territory and population, there are in existence within this scope only six Reformed congregations. It may be useless at this late date to inquire into the cause of the great neglect of the metropolis of America with her several hundred thousand Germans and only one German Reformed (say only one), Church in it! and in Boston one! and that struggling for an existence, and hardly conscious of its relation to the Reformed Church for want of proper succor from that body. These are facts, and speak volumes to our Reformed churches East and West, English and German. Whether ever so much as an attempt has been made to establish within this territory an English congregation I am not aware, not even an English Reformed congregation in the great city of New York! To reflect earnestly on this sad state of things, it is reasonable to suppose that a kind of disgust and shame would be aroused in the whole Reformed Church stimulating us to a holy rivalry with our sister denominations who establish one church after another in New York and Brooklyn. And is it really the settled determination of the Reformed Church in the United States to have its lone Church in this twin city remain a childless widow forever? Should not every member of our entire Church, East and West, German and English, feel constrained to contribute annually from one to twenty dollars towards the establishment of German Reformed Churches in Brooklyn and New York City! The great apostle Paul already recognized the importance of large centres of population and civilization as missionary fields, and therefore directed his attention mainly to large cities. Once churches established in such important points, the surrounding country can readily be developed and good congregations founded.

About three months ago a mission was commenced by the Rev. F. Fox, on Fiftieth St., near Eighth Avenue, in New York City. A comfortable church building has been rented by this Bro. for services and Sunday School, at $25 per month, and now the work goes on. A small congregation and Sunday School of some sixty scholars have up to this time been gathered. Should not this work be supported *vigorously* and *promptly?* and speedily other points in New York and surroundings occupied for our Church! There are in New York City thousands of Germans who do not belong to or attend any church, and of whom a goodly number may be gathered into the sheepfold of Christ by faithful and patient labor, just as has been done, and is being done, by our Methodist, Baptist, Dutch Reformed, Presbyterian and even our Episcopalian brethren, (the latter have at least a half dozen German missions and congregations in New York), and the historical German Church, the Reformed, has only one widowed Church there?

"Three years ago a mission was commenced by the Rev. A. E. Dahlman in East Brooklyn, (Williamsburgh) and supported by New York Classis, but more especially by Pastor Bousche's congregation in New York city. Now the Mission Board of the Eastern German Synod sustains this enterprise, and the result within that time—three years—is a congregation of 110 members, with a comfortable house of worship costing only $6,000, and on which have been paid $1,500. In the course of a few years this congregation will become self-supporting, under the very efficient labors of the present pastor. The Sunday School numbers over 125 scholars. A young men's society is organized and flourishing. The choir of this young church edified Classis at its annual meeting with excellent singing. There is no other German church near here, and for that reason this mission is both a necessity and promises success; it illustrates what can be done, what may yet be done, if *done!* even in Brooklyn; even in New York city. Shall we have more churches in New York and Brooklyn? Oh, may we not so much swell our words about missions as our purses for missions with needed funds that will *materially* aid to accomplish the work speedily! The Lord has graciously, we trust, converted our Reformed people's hearts and heads, and may He speedily and effectually cement their pockets in support of the great cause of Missions.

SECRETARY OF CLASSIS."
F. F.

CHURCH DEDICATION.

The new Reformed church in Loudon, Franklin county, by divine permission, will be dedicated to the service and worship of Almighty God, on Sunday, July 25th, at 10 o'clock, A. M.

The Rev. Dr. Thos. G. Apple, of Lancaster, Pa., will deliver the dedication sermon.

An address will also be made by the Rev. W. C. Cremer, of Chambersburg, Pa.

Neighboring ministers and the Christian community are kindly invited to attend.

By order of the Building Committee.
ELIAS PATTON, President.
J. H. HOERNER, Treasurer.
REV. J. HASSLER, Pastor.

N. B.—Divine services will continue the whole of dedication week. The holy communion on the Sabbath following, August the 1st. In these services the pastor will be assisted by the Rev. W. R. H. Deatrich, of Mechanicsburg, Pa. J. HASSLER, Pastor.

Rev. Alpha Kline, writing from Elderton, Armstrong county, reports that the Spring communions in his charge were well attended. The collections for benevolent purposes amounted to $53. To the 200 members of South Bend charge fourteen were added.

Acknowledgments.

FOREIGN MISSIONS.

Received during the month of June, 1880, at Harrisburg, Pa.

From Isaac G Gerhart, Treas Tohickon Classis, South Bethlehem Ch, pastor Snyder, $4.63, and Durham Ch, pastor D Rothrock, 12.00,	$ 16 63
Greenville Ref S S, Mercer Co, Pa, Rev F B Hahn, Supt, for *Mission House*,	7 50
B F Moyer, Treas, Wenrich's Ref Ch, Dauphin Co, Pa, balance of collection for 1879,	25
Rev S S Miller, Treas Md Classis, Ev Ref Ch, Frederick City, pastor E R Eschbach, D D, 110.27; 1st Ref Ch, Baltimore, pastor Rossiter, 30.00, and from Mite Society St Paul's Ref Ch, Westminster, pastor J G Noss, 20.00,	160 27
Riley Creek chg, Bluffton, O, pastor Rusterholtz, per Rev Dr Kuelling,	10 00
S S 2d Ref (German) Ch, Dayton O, pastor O J Accola,	10 00
S S Ref ch, Greencastle, Pa, J C Spielman, Treas, pastor Sykes, for "*Mission House*,"	11 80
Rev Dr Fisher, Pleasantville ch, Bucks Co, Pa, pastor U H Weidner,	2 00
Ref ch Springboro, O, pastor Reichard, per W H Siegfried, Treas, for *Mission House*,	8 00
Grace Ch, Catawba Co, N C, pastor J H Shuford,	6 35
Rev F Hullhorst, Clear Creek, Saunders Co, Nebraska,	5 00
Centre Pt Ref ch, Poland, Ia, pastor P Jorris,	5 00
Rev D Zimmerman, Treas Synod Northwest, contributed by St John's Ch, Fort Wayne, Ia, pastor C Schaaf, 20.00; Youth's Miss Union, Galion, O, pastor J H Klein, 5.00,	25 00
Rev S R Bridenbaugh, Treas Somerset Classis, Pa, for "*Mission House*," viz: Ref ch, Frostburg, Pa, pastor Ruhl, 10.00; S S Ref ch, Berlin, pastor Bridenbaugh, 10.00,	20 00
S S Ref ch, Columbia, Pa, pastor C S Gerhard, for *Mission House*,	4 20
S S 1st Ref Ch, Greensburg, Pa, pastor Dieffenbacher, for *Mission House*,	11 00
S S St John's Ref Ch, Wyoming, Del, C G Brown, Treas,	11 15
Lady of pastor H J Stern's Ref Ch, Louisville, Ky,	2 00
Rev W A Haas, Treas W Susqu Classis, viz: col West Susqu Classical meeting, 19.17; Centre Hall chg, pastor S M Roeder, 9.43,	28 60
Ref ch Middletown, Md, pastor Hoffmeier, L Alexander, Treas, for *Mission House*,	10 00
S S Zion's Ev Ref Ch, Buffalo, N Y, pastor J B Kniest,	57 00
Rev J H Schappig, 25c.; Wm Harris, 25c.; Mrs Louisa Levan, 50c., all of Hamb'g, Pa,	1 00
	$413 03

In addition to the above the Treasurer also gratefully acknowledges the receipt of One Hundred Dollars from Rev. G. B. Dechant, Executor, a Legacy bequeathed by Mary R. Dechant to Foreign Missions, the interest thereof to be annually appropriated.

Total Contributions and Legacy for June, 1880, $513.03. RUDOLPH F. KELKER,
Treas. For. Miss. Ref. Ch.

Harrisburg, Pa., July 8th, 1880.

"Hausfreund" and "Kirchenzeitung," please copy.

The following amounts have been paid on apportionments for benevolence, by charges of Westmoreland Classis, from April 1st to July 1st, 1880.

Emmanuel chg, Rev J F Snyder, pastor,				$115 63
First Greensburg chg, Rev C R Dieffenbacher, pastor,				61 62
Sec Greensburg chg, Rev J W Love, pastor,				69 99
Brush Creek chg, Rev D B Lady, pastor,				59 11
Mt Pleasant do	do	S Z Beam,	do	35 42
do	do	Special for missions,		36 50
Pleasant Unity chg, Rev B B Ferer, pastor,				32 23
Line Run,	do	do J Dotterer,	do	36 65
*Irwin	do	do A E Truxal,	do	50 00
*Salina	do	do J McConn't,	do	42 26
*Latrobe	do	do G D Gurley,	do	50 00
Salem	do	do C W Good,	do	11 43
St James	do	do	do	5 30
Rev S Cort,				1 00
				$657 14

J. W. LOVE, Treas.

*Irwin, Salina And Latrobe were allowed to retain their benevolent monies to meet home necessities.

Paid me for

JOHNSTOWN MISSION.

S H Voight, Pittsburg,	$ 3 00
J P Diehl, do	2 00
Sam'l Hacke, do	5 00
John Kendigh, Madison,	10 00
Isaac Fox, New Stanton,	1 00
Eliza. do do	1 00
Jacob Sell, Sr, do	5 00
James F Stanton, Sainterville,	5 00
John H King, do	3 00
Robt Schmertz & Co, less on glass.	4 50
Wm Nelson, less on ornamenting glass,	3 00
	$42 50

J. W LOVE, Chairman of Committee.

Note.—Any person desiring to assist in paying for the chapel, now building in Johnstown for the promising mission congregation there, will please send in their contributions to Rev. W. H. Bates, pastor, or to myself. We need $500 yet to start the interest free of debt, and we expect to raise it. J. W. L.

BOARD OF HOME MISSIONS, GENERAL SYNOD.

Received of Rev. George B. Dechant, Executor of the estate of Mary R. Dechant, deceased, Cattawissa, Columbia Co., Pa., for Adelaide Dechant, deceased, according to her will, One Hundred Dollars, the principal to be invested, and the interest thereof to be used for Home Missions.

CHAS. SANTEE, Treas., 239 N. 3d St.

The above legacy was left by will, but the testator, Adelaide Dechant, died before the expiration of thirty days; the mother, Mrs. Mary R. Dechant, became the heir, who soon after also died; the heirs, however, arranged to carry out the design of the testator, and the money was appropriated to meet her wishes.

Yours truly, CHAS. SANTEE, Treas.
Phila., July 6th, 1880.

Youth's Department.

THE GOLDEN SIDE.

BY MRS. M. A. KIDDER.

There is many a rest on the road of life
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning;
And the darkest hour the proverb goes,
Is the hour before the dawning.

There's many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate silver threads
Of our curious lives asunder,
And then heaven blame for the tangled ends,
And sit to grieve and wonder.

—*Christian Weekly.*

For the Messenger.

STILL MORE ABOUT THE LITTLE PEOPLE AT WILLOW BROOK.

Now, there was a big disturbance in the willow tree; such busy changing of places. The question was who could climb fastest and highest. Dora had a hard time of it, for there were her red stockings, and that would never do; it was as good as saying, "Come over here, we're having a party;" but she drew her dress down over them and tucked in all around; still some of the red would show, as her feet had to be drawn through a forked branch where she was sitting, and hung on the side away from the fence. And that was the red cover to the book! O my! Everything seemed *to make it worse. They were so unself-ish* they picked out the safest place for the Queen, but no one stayed anywhere long, until with climbing up and down, like bees in a hive, everybody was finally out of reach. But that top rail wouldn't come out; it was fastened in its place good and strong and he could not work it out. Still, he was so mad and kept turning down his horns to the ground and roaring so, and was so ugly with great black circles as big as a saucer all around his fierce eyes that it seemed he must get over some way, and climb straight up that tree after each one. Now the little people knew he couldn't climb, but fear isn't a thing you can always reason about, and besides, they were very much put out that he should have broken into the story, and the thing was how to get away from him and go on with the story.

"I tell you," said Hattie, "let us slip down on this side and step along the branch behind the trees, and run with all our might to the dairy;" so over the bridge and down the avenue they went, opening the door of the dairy to be ready to plunge in if he did really get over, for he was by this time swinging his head from side to side, and pacing up and down so, he might jump over.

But "the story, the story!" they all cried—they wanted it, and yet. Well, by turns they kept watch while the story went on, all sitting on the stone wall surrounding the spring that ran in under the dairy and kept the milk and cream so fresh and sweet.

It didn't do very well, for the one that watched missed that part and got *Hop-o my thumb* all mixed up with *Prudy*, who fell down stairs with a chair and got the hip disease, and through long suffering grew from a selfish little girl to be a very patient one. "O there's the bench down at the gate, that's safe," said Mamie, and so it seemed to be, for a step over the stile would lead right into the lodge if anything should happen, and in a minute they all were there feeling easy and going on about Prudy, who was a queer little thing in the story and wanted to be called "Rosy Frances" all the time she was sick.

But now there was fresh trouble, for the dog began to whine and howl in the way he always did when any one had gone from the lodge, so if the old fellow could come over there was no door to go in! It seemed there was nothing left but to watch chances and go back to the house. It took some time, for it wouldn't do to run, so they just went as though they saw nothing, for fear he would chase them if they seemed to be running away, and when they were safe within the paling of the garden fence, it was equal to a whole army of spears, so they could peep through and laugh at the old bull, who couldn't do anything now.

Before the story was finished, under the pine tree near the strawberry beds, a young blackbird fell on the grass and tried to run away;—it could not fly, but it was hard work to catch it, it was so frightened. It was panting so you pitied it, when Harry picked it up and put it on a safe branch while the mother bird flew all about our heads making shrill sounds of alarm.

It was so pretty and shady there under the trees, and the garden was full of spring flowers; it was too early for the roses, but there were ever so many pink peonies, all shades, that looked bright and splendid in the middle of the beds, that were pretty shapes bordered with trim box. Each of the little people had their own flower bed, and wonderful little green things were coming up, some sharp and pointed, some round, no one could tell just what they were going to be, but there were cowslips and pansies to keep you patient until the rest bloomed. Mamie was always thinking about something, sometimes it was mischief, sometimes real work, and now, when she looked so very bright, it meant some pleasure on hand as she said, "Queen, do you like wild flowers? 'cause the woods down by the lime-kiln are full now." It was too late for that day; the lunch bell was ringing and the afternoon would be too warm for a sunny walk, so as it looked very clear indeed, they planned a trip to honeysuckle woods for the next morning.

REMARKABLE TIME-PIECE.

In an old record is found the following account of a Japanese time-keeper: "This clock, in a frame three feet high and five long, represented a noon landscape of great loveliness. In the foreground were plum and cherry trees and rich plants in full bloom; in the rear a hill, gradual in ascent, from which flowed a cascade, admirably imitated in crystal. From this point a thread-like stream glided along, encircling in its winding rocks and tiny islands, but presently losing itself in a far-off stretch of woodland. In the sky turned a golden sun, indicating as it passed the striking hours, which were all marked upon the frame below, where a slowly-creeping tortoise served as a hand. A bird of exquisite plumage, resting upon a plum-tree branch by its wings proclaimed the expiration of each hour. When the song ceased a mouse sprang from a grotto near by, and running over the hill, hastily disappeared."—*Exchange.*

SPLITTING PAPER.

It is one of the most remarkable properties of that wonderful product, paper, that it can be split into two or even three parts, however thin the sheet. We have seen a leaf of the *Illustrated News* thus divided into three parts, or three thin leaves. One consisted of the surface on which the engravings are printed; another was the side containing the letter press, and a perfectly blank piece on each side was the paper that lay between. Many people who have not seen this done might think it impossible; yet it is not only possible, but extremely easy, as we shall show.

Get a piece of plate glass, and place on it a piece of paper, and let it be thoroughly soaked. With care and a little dexterity the sheet can be split by the top surface being removed. But the best plan is to paste a piece of cloth or strong paper to each side of the sheet to be split. When dry, violently and without hesitation pull the two pieces asunder, when part of the sheet will be found to have adhered to one and part to the other. Soften the paste in water and the pieces can be easily removed from the cloth.

The process is generally demonstrated as a matter of curiosity, yet it can be utilized in various ways. If we want to paste in a scrap-book a newspaper article printed on both sides of the paper, and possess only one copy, it is very convenient to know how to detach the one side from the other. The paper when split, as may be imagined, is more transparent than it was before being subjected to the operation, and the printing ink is somewhat duller; otherwise the two pieces present the appearance of the original if again brought together.—*Methodist.*

TWO GOOD HANDS.

When I was a boy, I once became especially interested in the subject of inheritances. I was particularly anxious to know what my father's inheritance was: so one day, after thinking about the matter a good while very seriously, I ventured to ask him; and this was his reply: "My inheritance? I will tell you what it was: two good hands and an honest purpose to make the best use in my power of my hands and of the time God gave me." Though it is now many years since, I can remember distinctly the tones of my father's voice as he spoke, with both of his hands lifted up to give emphasis to his words.

Many a boy does not receive a large inheritance of money or lands; but every one has a pair of good hands, which are better than thousands of money. And the good purpose to make the best use of them is in every boy's power. Remember this wise injunction, "Whatsoever thy hand findeth to do, do it with thy might."—*Life and Light.*

"I MUST DO MORE FOR MY MOTHER."

"Is there any vacant place in this bank which I could fill?" was the inquiry of a boy, as with a glowing cheek he stood before the president.

"There is none," was the reply. "Were you told that you might obtain a situation here? Who recommended you?"

"No one recommended me," was the answer; "I only thought I would see."

There was a straightforwardness in the manner, an honest determination in the countenance of the lad which pleased the man of business, and induced him to continue the conversation. He said, "You must have friends who could aid you in a situation; have you advised with them?"

The quick flash of the deep blue eyes was quenched in the overtaking wave of sadness, as he said, though half musingly, "My mother said it would be useless to try without friends;" then, recollecting himself, he apologized for the interruption, and was about to withdraw, when the gentleman detained him, by asking him why he did not stay at school another year or two, and then enter into business life.

"I have no time," was the instant reply, "but I study at home, and keep up with the other boys."

"Then you have a place already?" said his interrogator. Why did you leave it?"

"I have not left it," answered the boy, quietly.

"Yes, but you wish to leave it. What is the matter?"

For an instant the child hesitated; then he replied with half reluctant frankness, "I must do more for my mother."

Brave words! talisman of success anywhere, everywhere. They sank into the heart of the listener, recalling the radiant past. Grasping the hand of the astonished child, he said with a quivering voice, "My good boy; what is your name? You shall fill the first vacancy for an apprentice that occurs in the bank. If, in the meantime, you need a friend, come to me. But now give me your confidence. Why do you wish to do more for your mother?"

Tears filled his eyes as he replied, "My father is dead, my brothers and sisters are dead, and my mother and I are left alone to help each other; but she is not strong, and I want to take care of her. It will please her, sir, that you have been so kind, and I am much obliged to you." So saying, the boy left, little dreaming that his own nobleness of character had been as a bright glance of sunshine to the busy world he had so tremblingly entered.—*S. S. Times.*

A MARVELOUS TOY.

The London *Mayfair* revives the description of the little carriage made for the juvenile Louis XIV. of France, as follows: A small chariot was drawn by two horses. Inside the chariot was a lady proceeding to court. She was attended by her coachman, footman and page. When the toy was placed upon the table, the coachman smacked his whip, the horses started off in a trot—the motion of their legs imitated to the life—and the equipage journeyed to the end of the table, where it turned at right angles, and came down to that part of the table at which the prince was seated. Here it stopped. The page alighted to open the door, the lady stepped out, holding in her hand a petition, which she presented to the prince with a courtly bow; after which the lady entered her carriage, the page closed the door, mounted to his place, the coachman flourished his whip, and the footman after running a few steps, jumped on to the vehicle.

MAKE A BEGINNING.

BY MARY E. LAMBERT.

If you never make a beginning, lad,
You will never come to the end.
Why stand at the foot of a mountain, lad,
When you can to its brow ascend?

The way is weary, and steep, and long—
A toilsome journey, and slow.
But you cannot jump to a summit, lad;
Up, step by step, you must go.

There are many weeds in your garden, lad;
You must pull them, one by one.
In the time we waste, only dreading work,
Half life's labor can be done.

Just begin, my lad, and in years to come
That day you will surely thank,
That you put your first seed in the earth,
Your first dollar in the bank.

A beginning is a promise, lad,
A foundation for vast store,
For we have the sweet assurance, lad—
He who hath, can hope for more.

Therefore hesitate no longer, lad,
Hold your head up, and begin;
If you make a start, and then persevere,
Life's stern battles you will win.

—*Golden Days.*

THE LESSON OF THE BATH.

One of the most valuable discoveries made by Archimedes, the famous scholar of Syracuse, in Sicily, relates to the weight of bodies immersed in water. Hiero, King of Syracuse, had given a lump of gold to be made into a crown, and when it came back he suspected that the workmen had kept back some of the gold, and had made up the weight by adding more than the right quantity of silver; but he had no means of proving this, because they had made it weigh as much as the gold which had been sent, Archimedes, puzzling over this problem, went to his bath. As he stepped in he saw the water, which his body displaced, rise to a higher level in the bath, and to the astonishment of his servants he sprang out of the water, and ran home through the streets of Syracuse almost naked, crying, *"Eureka! Eureka!"* ("I have found it! I have found it!")

What had he found? He had discovered that any solid body put into a vessel of water displaces a quantity of water equal to its own bulk, and therefore that equal weights of the two substances, one light and bulky and the other heavy and small, will displace different quantities of water. This discovery enabled him to solve his problem. He procured one lump of gold and another of silver, each weighing exactly the same as the crown. Of course the lumps were not the same size, because silver is lighter than gold, and so it takes more of it to make up the same weight. He first put the gold into a basin of water, and marked on the side of the vessel the height to which the water rose.

Next, taking out the gold, he put in the silver, which, though it weighed the same, yet being larger, made the water rise higher; and this height he also marked. Lastly he took out the silver and put in the crown. Now, if the crown had been pure gold, the water would have risen only up to the mark of the gold, but it rose higher and stood between the gold and silver marks, showing that silver had been mixed with it, making it more bulky; and by calculating how much water was displaced, Archimedes could estimate roughly how much silver had been added. This was the first attempt to measure the specific gravity of different substances; that is, the weight of any particular substance compared to an equal bulk of some other substance taken as a standard. In weighing solids or liquids, water is the usual standard.—*Harper's Young People.*

"CLEAN INSIDE."

When the first missionaries at Madagascar had converted some of the islanders there, a Christian sea captain asked a former chief what it was that first led him to become a Christian. "Was it any particular sermon you heard, or book which you read?" asked the captain.

"No, my friend," replied the chief, "it was no book nor sermon. One man, he a wicked thief; another man, he drunk all day long; big chief, he beat his wife and children. Now thief, he no steal; drunken Tom, he sober; big chief, he very kind to his family. Every heathen man gets something inside him, which makes him different; so I became a Christian, too, to know how it feel to have something strong inside of me, to keep me from being bad."

Now that old chief had the right idea of Christianity. He had got something new and strong inside of him. He had a new motive; it was the desire to be true and pure.

At one of the ragged schools in Ireland a minister asked the poor children before him, "What is holiness?" Thereupon a poor little Irish boy, in dirty, tattered rags, jumped up and said, "Please, your reverence, it's to be clean inside." Could anything be truer?—*W. W. Newton.*

Pleasantries.

A New York Chinaman was asked his age, for the census. He thought it was the draft, and, wishing exemption, he replied, "ninety years oldee allee timee."

A little girl in church, after the contribution plate had been passed, complacently and audibly said:—"I paid for four, mamma, was that right?"

These days no one is safe from the charge of plagiarism. B went to church last Sunday (a thing unusual), and, upon being asked his opinion of the clergyman, said: "Oh! his sermon was very good; but the prayer beginning with 'Our Father' I think he stole entire. I know I have heard something that it was strangely like."

"Did you break that window, boy?" said the grocer, catching hold of the fleeing urchin. "Yes, sir." "What d'ye mean, then, by running off in this manner?" "Please, sir, I was running home to get the money. I was 'fraid if I didn't run quick I might forget it." And with that he skipped around the corner. He doubtless found his way home, but he probably lost his way coming back. The grocer still waits and watches.

A drag, driven by an elegantly attired lady, with a trim and neatly dressed colored boy perched on the footman's seat behind, was passing through the street, when it was espied by an old negro woman. "Bress de Lord!" she exclaimed, raising her hands as she spoke. "Bress de Lord! I never 'spected to see dat. Wonder what dat young cullud gemman pays dat young white 'oman for driving dat kerridge? I know'd it'd come, but never 'spected to lib to see it. Dis niggah's ready to go 'way now."

Religious Intelligence.

Home.

The *Missionary Herald* has just given the address of every missionary of the American Board. There are about 250.

The New York Baptist City Mission is conducting a tent service this summer. A tent capable of seating 2,000 persons has been secured, and is to be set up at Second Avenue and Twentieth St.

There are now eighty-five Episcopal churches and chapels in New York City, and the number has doubled in the last twenty-five years. In all of them the interest in Sunday-schools has grown year by year, and the number of scholars, now 24,000, has doubled in the last ten years.

The question of caring for superannuated preachers is now likely to be solved for the New York Conference by the generous gift of Mr. Thomas Suckley of a farm of 130 acres and two houses near Rhinebeck for their use. The Conference, at its late session, raised money enough to build two more houses—one for a farmer to cultivate the land, and another for a wornout preacher. So that there will be a permanent home there for three or more preachers of this class always.

The second annual session of the Cumberland Valley Sunday-school Assembly, which is interdenominational, will be held July 12th–17th, on the Oakville Camp Ground, on the line of the C. V. R. R. The most eminent talent of the country has been engaged for the occasion, which will be one of rare interest, not only to Sunday-school workers, but to all who wish to enjoy a rich intellectual treat under the most pleasant circumstances and at a mere nominal cost. There will be two lectures by the famous pulpit orator, Rev. Thomas Guard, D. D., pastor of the Mt. Vernon Place M. E. Church, Baltimore; two by Rev. Lyman Abbott, D. D., editor of the "*Christian Union*;" two by Rev. A. A. Hodge, D. D., LL.D., Professor in Princeton College; one by Rev. P. S. Henson, D. D., pastor Memorial Baptist Church of Philadelphia; one by Rev. H. M. Harman, D. D., Professor in Dickinson College; one by Rev. D. D. DeLong, D. D., President of Lebanon Valley College; one by Rev. J. B. Young, A. M., and one by Rev. J. A. Worden, A. M., who will also superintend the Department of Normal Instruction, with able assistants. Rev. George P. Hays, President of Washington and Jefferson College, will conduct several Teachers' Conferences; Prof. George Macloskie of Princeton College, will form a class in Microscopy and Botany; there will be special instruction in Primary Teaching, Superintendents' Conferences, etc., etc. Excursion tickets will be issued on the leading railroad lines. "The Normal Guide," containing all the lessons of the Normal Course, a valuable book, will be sent postpaid to any address on receipt of ten cents. For the "Guide," or any particulars concerning the Assembly, address, Rev. W. Maslin Frysinger, Cor. Sec., Harrisburg, Pa.

Abroad.

There are now 60 Protestant churches in Spain, whose congregations aggregate 20,000, and are rapidly growing.

The Polynesian Islands are almost wholly Christianized. There are in these islands 350,000 native Christians, who have their own self-supporting churches, with pastors and teachers, and they sustain among themselves several foreign missionary societies.

The missionary work in Japan is well organized. Some sixteen societies are at work, besides three Bible societies. The eight open cities have resident missionaries, while by means of medical agencies the truth is carried into parts of the country where there is not permission for direct preaching of the Gospel.

A despatch from Rome to the *Times* says:—The *Aurora*, the organ of the Vatican, states that the consequences of the departure of the Papal Nuncio from Brussels, and the suppression of the Belgian legation at the Vatican will not be of slight moment, but it observes that the relations between the Holy See and the Catholics of Belgium will neither be broken or less solid and cordial. The bishops will be the Pope's nuncios henceforth.

A singular protest against the appointment of Canon Ryle to the new Bishopric of Liverpool has, it is said, been sent to the Archbishop of York by a clergyman, who directs the attention of his Archbishop to "St. Paul's express statement that a bishop 'must be * * the husband of one wife'. (1 Timothy, iii. 2);" on which he remarks that "if this apostolic law does not mean one absolutely and one only, and not one after the other, it has no meaning at all, for it would then imply that a person not a bishop might have two or more wives at the same time. Now, as Dr. Ryle has married four wives in succession, it appears to myself and to many others that your Grace, as guardian of the truth in the province of York, might with no impropriety interpose your high authority, and desist from consecrating that clergyman because of this undoubted bar."

An announcement, believed to be official, of the time and manner of the publication of the revised translation of the New Testament, has appeared in a London paper. The translation will be published in the autumn, and along with the English version, two recensions of the Greek text will be issued simultaneously, one from the Clarendon (Oxford), the other from the Pitt (Cambridge) Press. These two texts, the announcement says, will exhibit a notable and rather suggestive contrast in the different methods pursued in their construction. The Oxford text will represent the critical spirit of the nineteenth century, with its tendency to seek new departures and to break with the past. Accordingly, the Clarendon will publish the text which the revisionists have found it necessary to frame for themselves, after careful weighing and mature consideration of all available evidence for and against the readings adopted. "For the behoof, however, of those weaker vessels who continue to have a superstitious veneration for the name of Robert Stephens and the Greek used by the translators of 1611," all passages in which the Oxford text departs from the received texts will be indicated by foot-notes, and in these notes the reading of the Textus Receptus will be given. The Cambridge text will, on the contrary, be neither more nor less than a reprint of the Textus Receptus with foot-notes, giving the reading adopted by the revisionists. Professor Palmer is responsible for the Clarendon text; Dr. Scrivener for the other.

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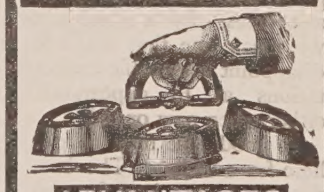

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People liked that house. It grew, and grew, and grew, until it became a great house. To-day it is the largest clothing-house anywhere; and it keeps up the old practices: no secrets about what its clothes are made of, one price, and the money back if the buyer wants it. Of course, it uses all grades of cloths that are worth using, and makes all grades of clothing that are worth making; for it serves all sorts of people.

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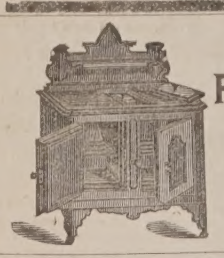

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Time Table, in Effect Mch. 15th, 1880.

UP TRAINS.

Lve. Harrisburg,	8:00 A. M.	1:35	P. M.	4:20 P. M.	*8:45 P. M.
Arr. Carlisle,	9:00 "	2:35	"	5:20 "	9:43 "
" Chambersb'g	10:30 "	4:00	"	6:45 "	11:00 "
" Hagerstown	11:30 "	5:00	"		
" Martinsburg	12:30 P. M.	6:30	"		

* Leaves Philadelphia 5:30 P. M.

DOWN TRAINS.

Lve. Martinsburg...	6:30 A. M.			2:30 P. M.
" Hagerstown....	8:00 "			3:30 "
" Chambersb'g	4:30 A. M. 9:00 "	1:00 P. M.		4:35 "
" Carlisle.....	5:45 " 10:20 "	2:20 "		6:00 "
Arr. Harrisburg*	6:40 " 11:20 "	3:20 "		7:00 "

* Arrives at Philadelphia 10:10 A. M.

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General News.

HOME.

A fire broke out in Tyrone, Pa., on the 8th inst., and destroyed thirty buildings, including all the banks, the opera house and the post-office. Loss, $150,000. Insurance, $30,000.

Washington, July 7.—The total reduction of the public debt since August 31st, 1865, is $952,290,000, and the reduction in the annual interest charge is $71,340,000. The total amount of interest saved by this reduction is $588,836,000.

Two months ago some one sent Mr. Anthony Comstock a package by mail which was found to contain a porous plaster covered with foul matter. Mr. Ducret, a clerk, has since been attacked by a disease resembling scarlet fever. It is supposed that the man who sent it is a practitioner who was arrested for a crime through Mr. Comstock's agency. It is hoped the perpetrator of this cowardly act will be caught and duly punished.

Des Moines, Iowa, July 8.—A terrific rain-storm prevailed in this section last night, and twenty miles west of here took the form of a waterspout. At Vanmeter the town was submerged. Three feet and forty rods of the embankment of the Chicago and Rock Island road was washed away. The Pacific express, which left Chicago yesterday, is side-tracked here awaiting repair of the road. At Wintersett the Chicago and Rock Island Railroad round-house was demolished. Corn is crushed to the earth and badly twisted, causing serious damage, it is feared, to the crop. The worst effects of the storm are westward.

FOREIGN.

The trustees of the Duchess of Marlborough's Irish Relief Fund, give an encouraging statement of the improved condition in the West of Ireland.

Advices from Europe last week say that war between Turkey and Greece is inevitable. A despatch from Vienna says that this war will result in the dissolution of Turkey.

The present Parliament of Great Britain does not bid fair to be a long one, although Mr. Gladstone thinks present urgent questions will preclude the idea of its prorogation for some time.

London, July 7.—This morning's *Post* says: "The Speaker of the House has informed Mr. Bradlaugh that it was no breach of privilege to serve a member with a writ within the precincts of Westminster Palace. Another writ was served on Mr. Bradlaugh yesterday."

SYNOD OF THE POTOMAC.

BENEFICIARY EDUCATION.

Receipts during June.

From the Westmins'r chg per Rev J G Noss,	$ 45 00
First Ref Ch of Baltimore, per Rev S S Miller, Treas of Md Classis,	35 00
Third Reformed Ch of Baltimore, 25.00; Hagerstown chg, 20.50; Middletown Ch, 18.50; Clearspring chg, 18 00; Boonsboro chg, 15.00; Jefferson chg, 12.52; Cavetown chg, 10.00; Mount Pleasant chg, 5.00; St. Stephen's Ch of Knoxville, 1.00, all through Rev S S Miller, Treas of Md Classis,	125 52
	$205 52

Mercersburg, Pa., July 1st, 1880 } WM. M. Deatrick, Treas. Board of Education.

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Adams, W H.
Bovey, S, Bacon, J D, Binkley, H K, Bogenreif, K, Boyer, H Bushong, R M, Butz, Miss S L.
Cramer, C C, Crouse, F.
Downey, J F, Dittmar, Rev D N, Dotterer, A R, Dunkle, S, Deatrick, E R.
Evans, Rev J M.
Garner, Rev H S, Good, Rev J I, Gurley, Rev G D, Groh, Rev W H.
Hartzell, Miss H M, Heilman, Rev C U, Hause, Miss L, Heistand, E W, Houts, Rev A, Heilman, S P, M D, Heisler, Rev D Y, Horstick, C A, Hench, S A.
Johnston, Rev Dr T S.
Knor, E W, Karl, P, Kohler, Rev P S, Keener, Rev H F, Kline, Rev A.
Leinbach, Rev T C, (2), Lawall, L H, Leisenring, Trexler & Co, Leader, Rev D H, Lackens, J W.
Musselman, I B, Monroe, Miss S M, Mendren, C, Mill, M H, Myers, L, McWilliams, M C, Myers, J M, Miller, D, (2), Mankey, F, Mishler, S.
Nagle, J C, (2).
Otto, Prof S M.
Peters, Rev M, Pontious, Rev J W, Paul, C.
Roeder, Rev S M, Roth, Rev G W, (2), Riegner, R, Reiter, Rev D H, Reber, Rev J A.
Stotelmyer, C I, Souder, Rev J M, (2), Sweinhart, E, Stewart, Rev W I, Schmid, Rev J G, Summey, C W, Stem, Rev T O, Siegel, Rev C W E.
Trexler, Rev P M, Thompson, Rev J B, Truxal, Rev A E.
Vansant, J.
Wieand, C S, Welshans, E V, Witmyer, D P, Whitmer.

THE MARKETS.

Philadelphia, July 10, 1880.

[The prices here given are wholesale.]

BREADSTUFFS.—FLOUR. We quote the whole range of prices as follows: Supers, $2.50@3; winter extras, $3@4.50, as to quality; Pennsylvania fair and fancy family at $4.75@5.25, sales chiefly at $5; Ohio and Indiana do. at $5.25@6; St. Louis do. at $5.50@6.25; winter patents and high grades, $6@7; Minnesota bakers' extras, old, at $4.50@5; medium and fancy fresh do., $5.37@6; straights, $6.25@6.75, and spring wheat patents at $6.50@8, as to quality. Rye Flour was quiet and steady, with sales of 100 barrels at $4.25 for good Pennsylvania.

WHEAT.—We note sales of 3,500 bushels, in lots, including damp Delaware red at $1.07; prime do., in cars and afloat, at $1.14¼, and No. 2 red, spot, in elevator, at $1.15; 5,000 bushels No. 2 red, August, at $1.09⅞; 5,000 do. later at $1.10½; 5,000 do., July, at $1.14½; 5,000 bushels do. do. at $1.14⅝, and 20,000 bushels do. do. at $1.14⅜, closing at $1.15 bid for spot; $1.14⅜ bid and $1.15 asked for July; $1.10¼ bid and $1.11 asked for August; $1.09½ bid and $1.10½ asked for September, and $1.09½ bid and $1.10½ asked for October. Shipments, 73,194 bushels. Stock in elevator, 284,919 bushels.

CORN.—We note sales of 8,000 bushels in lots, including rejected mixed at 45@49c., chiefly 47½@49c., as to quality; rejected yellow at 50c.; sail mixed, track and grain depot, at 50@50¼c.; do. spot, in elevator, at 49¼c., and sail yellow, for local use, at 51¼c.; and at the noon Board 5,000 bushels sail mixed, July, at 49½c., closing at that, with 49¼c. bid and 50¼c. asked for August; 50½c. bid and 51c. asked for September, and 51c. bid and 51½ asked for October. Shipments, 109,421 bushels. Stock in elevators, 804 857 bushels.

OATS.—We note sales of 1 car dark mixed at 35c.; 1 car No. 2 do. at 37c.; 2 cars rejected white at 38c; 2 cars extra do., in grain depot, at 40c.; 1 car No. 3 white at 39½c.; 2 cars do. do. at 40 c.; 3 cars extra do. do. in grain depot, at 42½c.; 2 cars No. 2 white, to arrive, at 41c.; 1 car do. do., spot, at 42½c., and 2 cars do. do., choice, in depot, at 43½c.

RYE was dull and nominal at 80c. for Pennsylvania.

PROVISIONS.—We quote Mess Pork at $13 50@14; shoulders in salt at 5c.; do, smoked, 5½@5⅝c.; pickled bellies at 7@8c., as to average; do. shoulders, 5½@5⅝c. Loose butchers' Lard, 6⅞@7c., prime steam do., $7.30@7.35; city kettle refined do. at 7½@8c. Beef Hams at $21.50@22; smoked do., 11@12c.; sweet pickled Hams, 8¾@9⅜c. for heavy and light averages; extra India Mess Beef, $16; City Tallow at 9½c.

BUTTER.—We quote creamery extras at 24c. in lines, and 25c. in a comparatively small way; do. good to choice, 21@22c.; imitation creamery, 15@18c., as to quality; Bradford tubs, extras, 22c.; York State tubs, extras, 22c.; fair to good, 18@20c.; Western dairy, fancy, 18@19c.—little of this kind here; do., fair to good, at 12@15c.; factory packed, 13@15c., as to quality; common grades, 8@9c. Rolls 9@12c. Prints—Fancy, at 30@32c.; do, firsts at 25@28c.; do. seconds at 15@22c.

EGGS.—We quote inferior Western at 11@13c., as to condition; fresh do. at 14c., and Pennsylvania, New Jersey, Delaware and other near-by stock at 15c., with small jobbing sales of fancy marks at a fractional advance on these quotations.

LIVE POULTRY.—Spring Chickens were in light supply and firm at 15@17c., and old held steady at 12@13c., as to quality.

HAY AND STRAW.—We quote choice North Pennsylvania timothy Hay at $25; prime Western and York State do. at 22@28; fair and choice mixed do. at $20@22. Rye Straw at $23@24; oat do. at $12@14, and wheat do. at $12@13 ton.

SEEDS.—Clover was firm but quiet, with jobbing sales at 7@7¾c for fair to prime. Timothy quoted at $3 for prime. Flax was nominally quoted at $1.30 for new.

In speaking of the book, "A Fool's Errand," the San Francisco *Chronicle* says: "Its word-pictures are so realistic that one sees, hears, and feels the very presence of the individuals that crowd its pages. The night-ride of young Lily Servosse . . . . is one of the best and most thrilling incidents that has ever been told in history or romance."

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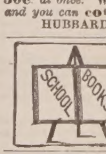

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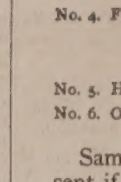

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Such a stock as Black Silk affords the best test of the spirit of a merchant. It constitutes too large a part of his trade to be trifled with; and as he conducts that, so he considers it wise to conduct the rest of his business. You have here the clue to his policy. If he sells showy silks at a low price and calls them cheap because they are showy, or if he sells heavy silks at a low price and calls them cheap because they are heavy, he either does not know his business or deliberately cheats. To be showy is nothing; to be heavy is nothing. A showy "silk" may be nearly all cotton; a heavy silk may be nearly all dye!

We are frank enough to say that few salesmen or merchants can tell a good silk from one that is not good; and often, when a bad silk is sold, neither the merchant nor his salesman has a suspicion of the fact.

But the great industry of silk-manufacture, using millions upon millions of capital and thousands upon thousands of human lives, is not conducted in ignorance of its raw material or of its product. Few undertakings of man are based on more exact knowledge. Do you imagine, then, that there need be any considerable uncertainty about the quality of a silk which we place before you? There is necessarily just this ground of uncertainty, and no other: a good silk is sometimes spoiled in the last process of manufacture, and the fact can be found out only by wearing it.

The buyer's problem is how to get the certain good and avoid all that can be avoided of the uncertain bad. And this is the answer: buy of a merchant whose general plan of business is to deserve your confidence by never betraying it, either through ignorance or indifference; and whose dealings are large enough to give him the best in the market at the bottom of the market price.

This is all that can be profitably said about buying silks in general. It covers the whole ground and is the whole science of buying for persons without a special, technical, and very rare knowledge of goods.

But very likely you want to know what we mean by a good silk, and what good silk costs. By a good silk we mean one that will not disappoint reasonable expectations as to appearance, either when new or old.

A good silk may be got here for a dollar. The best silk can be got here for two dollars; after that, it is a matter of weight alone. The best and heaviest we have in plain black silk is six-and-a-half dollars.

We have no dealing in any silk that we have any distrust of; and if you want to know what we think of any particular piece of silk that we sell, you can learn by asking.

Catalogues of goods sent if requested; they are as follows:

No. 1. Ladies' and children's wear: suits, underclothing, overgarments, lace articles, shoes, etc., etc.

No. 2. Men's and boys' wear, and articles.

No. 3. Piece-goods of all kinds: silks, dress-goods, cloths, flannels, linens, prints, muslins, white-goods, upholstery, etc.

No. 4. Fancy-goods, laces, embroideries, trimmings, ribbons, worsteds, stationery, games, puzzles, etc.

No. 5. House-furnishing goods.

No. 6. Out-door sports: archery, croquet, etc.

Samples of piece-goods sent, if requested. In asking for samples please indicate what grade and description of goods you want.

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